A BRIGHT Burning Beacon, forewarning *all wise Virgins to trim* their lampes against the comming *of the Bridegroome.*

Conteining
A generall doctrine of sundrie signes and wonders, specially Earthquakes both particular and generall: A discourse of the end of this world: A commemoration of our late Earthquake, the 6. of April, about 6. of the clocke in the euening 1580. And a praier for the appeasing of Gods wrath and indignation.

Newly translated and collected by *Abraham Fleming.*

The summe of the whole booke *followeth in fit place orderly* diuided into Chapters.

Matth. 25, 6.

And at midnight there was a crie made: Behold, the Bridegroome commeth: goe out to meete him, &c.

¶TO THE RIGHT *VVorshipfull, Sir VVilliam* Cordell Knight, Maister of her Maiesties rolles: as much health, *wealth, and happinesse* as heart woulde wishe.

TWo yeares (right worshipfull) and somewhat more are now expired, since I, vpon the appearing of a blasing Starre in the South west, the 10. of Nouember 1577. presented vnto you a generall doctrine touching that matter. Which worke if it shall please you at your leasure to conferre with the euents that haue insued, you will say that the translation was necessarie, and the publishing not vnprofitable.

A learned and expert man commorant and abiding in this Citie, comparing the effects following that Comet, with the significations aforegoing, & finding them strange, wonderfull, and memorable, thought it not amisse to commit a matter of such importance to the consideration of his natiue Countrie, in a breefe treatise called by the

name of (*A view of euents &c.*) wherin he deciphereth ſuch iſſues within the compaſſe of one yeare, namely, from Nouember 1577. to Nouember 1578, as are not ſuperficially, but aduiſedly to be noted. Which woorke of his worthie the reading, becauſe I am ſure your worſhippe hath ſeene and peruſed, (as no booke can eſcape your hands, if it ſauour of learning and iudgement) I paſſe ouer with a bare remembrance.

So (Right Worſhipfull) the late Earthquake which happened the 6. of April, about 6. of the clocke in the Euening 1580. to the aſtoniſhment of the inhabitants of this Citie diſperſed in ſundrie places for their recreation, ſet me (as many more) a muſing: and toſſing a thouſand thoughtes in my head, I founde in my ſelfe a quicker inclination to wonder at Gods workes, than to write the opinions of mans wit. Staied neuertheleſſe at laſt, it was my lucke, looking among ſuch bookes as I haue, not manie in number, nor great in value, to light vpon a diſcourſe ſo fit for the time, that I thought I ſhould highly honour God, and doe great good to this lande, if I vndertooke the tranſlation of the ſame,

Perſuaded hereynto in the ende, I did mine endeuour, with all diligence, to bring my buſineſſe about; and ſtill finding, as I went forwarde, the worke both weightie and worthie: beſides that, ſo apt for this our age, as if it had bene penned of purpoſe vpon our late Eaſter Earthquake: I loſt no labour, and

ſpent

ſpent no time, till I had done my taske, which growne to ſome bigneſſe, as your worſhip ſeeth, I finiſhed in fewe daies ſpace, and procured the ſame to be preſently printed.

Perfourmed therefore, I am bolde, vpon hope of your wonted fauour, to make it dedicatorie vnto your worſhip: the rather, becauſe the generall doctrine of Blaſing ſtars, of my rude tranſlation, was publiſhed two yeares paſt vnder your protection: and this of Earthquakes, of the ſame Authours penning, and my homely Engliſhing, doth not craue choice of a newe Patrone.

Which that it will pleaſe you to accept, with no leſſe encouraging countenance, than you haue vouchſafed my former trauelles: though I ſuſpect not the contrarie, yet to beſeech you it is my bounden dutie. Praieng almightie God to lengthen your worſhips life, with increaſe of health, ſtrength, wealth, worſhip, & whatſocuer may make you fortunate: and when the date of your dwelling here on earth is don, to garniſh you with the garland and garment of glorie, in heauen his owne habitation: where you may, to the fulfilling of all perfect happines, behold the face of Ieſus Chriſt, by whoſe bloud all true beleeuers are put in poſſeſſion of that vnſpeakable bleſſednesse,

Your Worſhippes
by dutie bounde
Abraham Fleming.

¶ The Contentes of this *treatiſe, ſet downe in a ſumma-* rie, as they lie orderly in *euery Chapter.*

1 THat our Ancients doubted of the cauſe of Earthquakes, & diſagreed in opinion. Chap. 1.

2 Wherevpon Earthquakes ingender and growe for certeintie. Chap. 2.

3 What inconueniences and miſchiefes do follow after Earthquakes. Chap. 3

4 Where and when Earthquakes do commonly happen, & how long they laſt. Chap. 4.

5 That there are differences of Earthquakes. Chap. 5.

6 What thinges Earthquakes doe prognoſticate and ſignifie. 6.

7 What miſchiefes & euils Earthquakes threaten & denounce. Chap. 7.

8 How long wonders and ſtrange appearances deferre & put off thoſe effects wherof they are ſignifications & tokens. Ch. 8.

9 Why

9 Why more ſtrange wonders appeare in theſe latter daies, than haue done in other former times. Chap. 9.

10 At what day and houre the end of this world ſhall certenly be, as ſome hold opinion. Ch. 10.

11 What all and euery one ought to doe, ſeeing the end of this world approch. Chap. 11.

12 A contemplation of wonderfull accidentes, and principally of Earthquaks, as well particular as generall, which haue happened in the realms of England, Ireland, & Scotland, from the time of K. William the Conquerour, to the reigne of our ſouereigne Lady and gratious Queene Elizabeth, &c. Ch. 12.

13 A praier for repentance, being the onely thing that muſt mitigate the wrath and indignation of God, which how hot and heauie it is, the ſignes and wonders aboue mentioned are forewarnings. Chap. 13.

The writers names, whose *reportes of our late Easter* Earthquake, &c. are prin-*ted and published.*

1 Francis Schackleton.
2 Arthur Golding.
3 Thomas Twine.
4 Thomas Churchyard.
5 Richard Tarleton.
6 Iohn Philippes.
7 Robert Gittins.
8 Iohn Grafton.
9 Abraham Fleming.

That our ancients doubted of the cauſe of Earthquakes, and diſagreed in opinion.

Chap. 1.

WHat contrarietie of opinions ſprang among the old Philoſophers touching earthquakes, there néedeth no diſcourſe to teſtifie: ſéeing that one only place of the * Poet, wherein he reckoneth vp in a rowe certein particulars of Philoſophie, as it were in a table, doeth not altogether paſſe ouer the queſtion of Earthquakes in ſilence, ſaieng:

But firſt, all other things aboue,
Yee *Muſes* whom I ſerue and feare,
And wonne with an exceeding loue,
Your balmd oblations boldly beare,
Vouchſafe my ſenſes vp to reare,
And ſhew to me the waies of Heauen,
The courſe of Starres & Planets ſeauen:

* By ſuppreſſing the Poets name, it appeareth ỳ hee ouerſhot himſelfe through vncertaintie: But I thinke hee meaneth *Palingenius*, in whoſe works I haue read ỳ like words in effect.

The lacke of light which dims the Sunne,
The labours of the Moone likewiſe,
In their Eclipſes when they runne,
And of what cauſes Earthquakes riſe,
What thing ſuch forces doth compriſe,
To make the Sea with calmeneſſe ſtill,
And ſtreight with ſtorms the ſame to fill.

This ſaid the Poet both learnedly and ſkilfully, as all things elſe which he wrote. Among the profound Clarks of old there was great diſagreement about the reaſon of Earthquakes. And as for the common ſort of men, it paſſed their capacitie and knowledge to reach to the cauſe of ſuch a ſecret: nay ſhall I tell you, naturall Philoſophie ſetteth downe no ſure ground or determinate ſentence in this doubtfull matter.

Hereupon (as Aulus Gellius affirmeth) the ancient *Romans, a people meruelous preciſe and circumſpect in all their affaires of life, and ſpecially in caſes of religion, as alſo in deuoute ſeruice and ſacrifice to their Gods: ſo ſone as they either perceiued by feeling, or vnderſtood by folks talking,

*The Heathen and Pagan people may teach vs what belongeth to our dutie.

talking, that an Earthquake chanced: they commanded by proclamation, that the people should solemnely keepe holiday, and betake themselues to the Temple.

Now, because they worshipped many Gods, and therefore ignorant vnto what one God aboue the rest to dedicate their seruice, they prouided that by not naming any one certeine God, all their Gods should be honored: least by chosing one specially to celebrate, & so taking one for another, the people should be deluded, and the God that wrought the wonder not a whit exalted. Which ceremonie, Marcus Varro saith was obserued by the decrée of the high Priests: because it is doubtfull & vncertaine, which of the Gods or Goddesses, by the vertue of their power made the earth to tremble.

By this custome of old Romanes, a people in their kind religious, we are taught what to goe about in such casualties. For though they, through the multitude of their imagined

The Translaters application of this Hetheniſh deuotion, for our instruction.

Gods, knew not vnto which of them chiefly to offer the frutes of their deuotion: and yet fearing that some offence by them committed was the cause of so sudden an Earthquake: they discharged their duties (as they thought in conscience) that by seeking to please all the Gods generally, no one God should rest vnappeased seuerally.

Then to applie this to our selues, that their superstition might teach vs true deuotion, considering that we liue not in Heathenisme, as did they, requisite it is, that as we are the sheepe of one shepherd, & the people of one God, so in all troubles, be they neuer so terrible, though earthquakes, though famines, though battels, though plagues, &c. to haue recourse vnto him, as to the God from whome they come, being tokens of his further iudgement vpon vs in these later daies, wherein * sinne is growen to a full measure, and crieth out for vengeance.

* The measure of our sinnes runneth ouer, and crieth out for vengeance against vs.

Where-

a doctrine generall.

¶ Wherevpon Earthquakes ingender *and growe for certaintie.*

Chap. 2.

ALthough this be the opinion of the Babylonians (as Plinie writeth) that Earthquakes, gapings of the ground, and all other fearefull tempestes issue and come from the force and influence of Starres: yet I am of belæf, that sometime the earth is shaken and made to tremble, by reason of water included and kept within it: which water being moued, the earth also is made to moue by the mouing thereof, as we may see in tubbes of water, or other vessels. Herevpon Neptune had his name, to be called Terriquasso, and Tellurimotor, Earth shaker: as some haue held opinion.

I thinke in like manner, that the earth is made to quake by the violence of * winds shut vp & kept close in the hollowe places of the same, which windes by their stirring, doe stirre the earth, & so make an Earthquake.

* Windes the cause of Earth quakes, in what sort and manner.

quake. Unto which opinion Plinie long ago gaue assent, supposing that nothing more than the windes, nay the winds alone to be cause of earthquakes: and that the earth is neuer wont to quake, but when the sea is so calme, and the aire so still, that neither ships can saile, nor birdes flie: all the winds being gotten into certeine veines, holes, and caues of the earth, and there moue by there secrete rusling.

* The generation of an Earthquake, & the effectes which it worketh at that instant.

Now, these * winds thus shut vp, seeking a vent here & there to breake out, and trieng by all meanes they can make to haue passage, that breaking out of prison (as it were) they might be set at libertie, and blowe at large, whiles this is intended, the earth trembleth, rocketh, & reeleth as though it wold fall, stones cracke in sunder, towres bend forward, castles sinke, houses totter to the ground, &c. An example hereof we haue of our owne wind and breath stopping or staieng in our breast, and not hauing recourse in and out by interchaunge

of

of turnes, we perceiue & feele therby, that our very soule, or life being assalted, the limmes and members of our bodies are taken with a trembling, there is stirred vp within vs a kinde of strife or wrestling, & all the outwarde partes of our bodie, thorough feare fall a quiuering: till this winde or breath hauing gathered force sufficient, find a way to auoid, and the pipes wherein it was kept burst open, it issue out with a vehement and great noise.

Herevpon say some, that * trembling in the earth, is nothing else but that which thunder is in a cloude: and the gaping of the ground none other thing, than when as lightning bursteth forth with violence, the aire which is in the cloude resisting, and trieng maisteries to get out and be at libertie.

* The opinion of some concerning the sudden trembling of the earth.

Notwithstanding these reasons carrie with them a countenance & shew of credite, and therefore may the lesse be gainsaid: yet least by seeking to become to wise in the secret

The Translators admonition vpō these coniecturall reasons.

workes

wozkes of God, and referring that to the course of naturall causes, which come to passe by the pzouidence of his iudgement, we fall into securitie, from securitie into incredulitie, from incredulitie into atheisme, from atheisme into open blasphemie: my counsell and aduise is, that our eares tickle not to heare euery vaine Philosophers fansie descanting vpon matters of great impoztance, and therby pull from God the cause of his iustly conceiued indignation against the wickednes of the wozld, and made apparant beforе hand by signes and wonders, lest any liuing soule should find fault with his too seuere pzocæding in iudgement.

The nexte way to bzæde in the mindes of men * a deniall of Gods deitie, is to derogate and take from him the pzopertie of his wozkes: to tie that to naturall reason, which dependeth vpon his heauenlie wisedome: to ascribe that to Philosophie, which is the wozke of his diuinitie: into

*The denial of Gods diuinitie insueth the derogitation of the propertie of his workes.

into which follies whiles the Gentiles fell, they were nére to falshood, but farre from trueth: apt to erre, but rude to goe right: at peace with the diuell, but at defiance with God: neighbours to hell, but straungers from heauen.

This I speake not to controll the fauourers of Philosophie, or to discredite the professours of so sacred a science: but that I woulde haue the * wit of man esteemed as it is, as light as smoke, if it be not tempered with the deawe of Gods spirite: that Artes and sciences haue their groundes and principles, in some pointes vndoubted, in some vncertaine, and in some fallible: Diuinitie onlie deceiueth not, which teacheth the true God, and that he by his power shaketh the foundations of the earth: and yet all this while, I affoord euerie profession, with their professors, that reuerence which belongeth vnto them by dutie.

* The wit of man meere vanitie, if it be not tempered with the deaw of Gods spirite.

¶ What inconueniences and miſchiefes doe followe after earthquakes.

Chap. 3.

HOwe vnhappie and vnluckie earthquakes are, what hurt they haue done diuerſe wayes in diuerſe places, there is great ſtore of examples, no leſſe horrible to heare, than terrible to tell. Old writers record, that with an ✶Earthquake the whole citie of Lacedęmonia was ſo ſhaken, that it fell and ſonke. That with an Earthquake, the greateſt part of the huge and mightie mountaine Taigetus, was riuen and rent away, in forme and faſhion like a ſhippe, and that with the fall of the ſame was cauſed a greeuous ſlaughter. That with an Earthquake twelue cities of Aſia, within the dominion of Tiberius Cæſar were laide flat vpon the ground in one night. That with an Earthquake, in the reigne of Lotharius the ſonne of Ludouicus the firſt, all Italie was ſore ſhaken, and diuerſe

✶ The effectes which haue followed after Earthquakes, declared by examples.

uerſe cities and mountaines in diuerſe places ouerthrowne: in the yeare after Chriſts birth 1344. That with an Earthquake, in the reigne of Frederike the ſeconde of that name, the hilles Salnij were ſo ſhaken, that to the number of two thouſande perſons periſhed: in the yeare of our Lord 1214. That with an Earthquake, in the reigne of Frederike the third of that name, manie cities and townes in the kingdome of Naples were ouerturned, and with the falles of houſes and other buildings of timber and ſtone, to the number of thirtie thouſand perſons lamentably killed: the faireſt and moſt gorgeous places and palaces rent and torne in ſunder. The memorable Earthquakes that haue chaunced in our age, and in the daies of our forefathers, Maximilian being Emperour, in what great daunger of ruine all Italie in a maner was like to fall, I paſſe them ouer vntouched.

There * is no euill, that is to ſay, no puniſhment for ſinne, but it is ſent

* The Tranſlatours illation vpon the particulars before going.

sent from him that abhorreth wickednesse, and cannot at any hand away with iniquitie. As for the mischéefes which fell vpon the places aboue mentioned, by Earthquakes or otherwise, we ought so to impute vnto naturall causes, that we denie not Gods iustice and righteousnesse, in recompensing offenders according to their merits. The plagues which fell vpon Hierusalem, Iuda, Babylon, Samaria, Aegypt, Tyre, Sidon, and other populous cities & regions, after the Prophets sharpe denuntiations and terrible threatnings, were they by fire, famine, sword, or otherwise, may warne vs, that Whatsoeuer calamitie falleth vpon any nation, it is sent from God as a punishment for sinne.

And surely, of this opinion am I, that none stand more in the defence of their * owne righteousnesse, than such as séeming too wise in the contemplation of mysteries, referre to the coniunction & opposition of such and such starres, to windes, to vapours,

* We do after a sort iustifie our selues, when we referre the signes of Gods iudgements to sinfull causes.

pours, to exhalations, and to I can not tell what, any kinde of casualtie though neuer so wonderfull, forgetting in the meane time themselues to be offenders, and so consequently derogating from God the glorie proper to his eternitie, preach vnto the worlde their owne iustification.

If any thing chaunce contrarie to common course & order, ✶ vp starts one or other wisard, and he by his knowledge will be busie to bolt out the mysterie which God hath reserued to his owne secrete counsell. This commeth to passe (sayth one) of such and such a cause: the reason thereof notwithstanding vnknowne to them: and yet because their blind coniectures haue in them some probabilities, the ruder sort of people are readie to giue credit: & thus betweene both, the forewarnings of Gods heauie iudgement are neglected, his fatherly chastisements contemned, induration of heart ingendered, obstinacie in sinne procured, a desperate securitie fostered, and the gulfe

✶ The presumption of man in seking after the secret counsels of God.

gulfe of voluntarie destruction opened.

*This reason of contraries is certaine and infallible.

If ✶ the remembrance of Gods correction be a meanes to keepe vs vnder obedience, then the forgetfulnesse of such fauourable dealing is the next way to wilfull stubbernesse: & if obedience be the sacrifice which he inioyneth vs to offer in his temple, what shall we thinke of our contumacie and rebellion, our lasciuiousnesse of life, our daily violating of his law? Doe not these, being monstruous, make vs horrible in Gods sight?

*For God vseth a mediocritie and proportion in the execution of his iudgements.

It is a great argument that the ✶ sinnes of the people are heinous, when the plages which God sendeth are grieuous: that their offences are fowle and filthie, when the tokens of his wrath are straunge and extraordinarie. And therefore to conclude this illation, let vs bow our bodies and soules vnder the scepter of Gods grace, least that neglecting the acceptable time of loue, the day of wrath approch, & he come with the iron rod of his power & beat vs all to powder.

¶ Where

¶ Where and when Earthquakes commonly happen, and how long they last.

Chap. 4.

SUch places as lie néere the Sea are moſte of all ſhaken with Earthquakes: and as for hillie countries, they are not altogether voide of this trembling: for in Autumne and in the Springtime they are moſt commonly ſubiect to theſe caſualties. Herevpon ſome coniecture, that nether France nor Aegypt are troubled with this tempeſt, becauſe Summer will not ſuffer it in the one, nor Winter in the other.

We haue alſo learned by obſeruation, that Earthquakes chance oftener by night than by day: and that they * ceaſe ſo ſoone as the winde, which was the cauſe of their generation, is let loſe and ſet at libertie, the time of their continuance to haue béene fourtie daies, before they ſtaied: and yet there haue béene Earthquakes

* The ceaſing of windes in y hollow caues of the ground cauſeth Earthquakes to ceaſe.

quakes that haue lasted the space of one whole yeare or two, sauing that now and then they haue ceased for certeine howres and daies.

For about the yeare after the birth of Christ 471. in the reigne of the Emperour Anastasius, wee reade of an Earthquake that lasted in Constantinople * full foure monethes without ceasing: and staied at the length, when the voice of a litle infant was heard, saieng: Holie, holie, holie, ô mightie and immortall God haue mercie vpon vs. Againe, in the yeare after the birth of Christ 1094. in the reigne of Henrie the fifte of that name, there hapned an Earthquake in Italie, which continued in sundrie places the space of fourtie daies, as our elders haue truely reported.

*The continuance of Earthquakes proued by experience.

As (thankes be to almightie God) * we haue not beene greatly terrified with Earthquakes: so haue we no cause to complaine of their continuance. Other countries haue felt the calamities of them, we behold it, and

*The Translators collection by the former doctrine.

and are not a whit amased. In that we are taught by example of forraine people, what ouerthrowes haue insued Earthquaks, how long they haue lasted, fourtie daies, two moneths, a twelue moneth, two whole yéeres, &c. to the astonnishment of that age which saw and felt them: I gather, that the mercie of God was more mightie than his iustice, his loue aboue his wrath, his patience surpassing his vengeance.

For * that litle quiuering of the earth, that small rocking of our houses, which lasted not either for a yeare, or a moneth, or a wéeke, or a day, or an houre: yea, but a moment, may put vs in mind that God hath an eie vpon our trade of life, he looketh downe from heauen and seeth our conuersation, and passing by with a gentle forewarning, calleth vpon vs, that by repentance and amendment of life we might flie the terror of his iudgment.

* The sudden and short visitation of God sent vppon vs by an Earthquake, forewarneth vs of sharper tribulations.

A Father hauing an vntoward child, first by counsell & then by cor-

rection seketh his reformation: when neither of these serue, he casteth him out of his fauour, and withdrawing all naturall affection doth quite giue him ouer: so is it like to fare with vs, vnles we purge out of our hearts the old leauen of corruption, and become newe dowe of regeneration: vnles we retire home to the sheepefold of our God, from whome wee haue gone astray: vnles we leaue plaieng the vnthriftes, and loke in our reckoning bowke how goe our accounts: vnles we heare the holsome counsell of the Prophets, and stoppe our eares at the persuasions of the men of ⋆ Anathoth: vnles we take in our handes the glasse of the Gospell, and labour by lamentation and contrition to scowze away the blemishes of our soules.

⋆ By whome is meant all such as lay blockes in the way of the people, to stoppe them from coming vnto God.

Let it be enough for vs to haue felt the mother of vs all tremble, and though it had continued but the twinkling of an eie, as it lasted but a moment: yet if we haue vnderstanding hartes, let vs relent, &

euery

euery one of vs turning ouer a new leafe forget our old leſſon. For if we ſhall paſſe ſo great a wonder as this lightly ouer, making a ſmall matter therof, and eſtéeming Gods threatening as a toy: ſhall we not heape vpon our heades the firie coles of his conſuming furie: ſhall we not turne his patience into vengeance, euen in bitternes to plague vs, that we ſhall haue no ſhifte to eſcape his heauie hand?

Are we in Gods ſight like * Gilead, are we like the head of Lebanon, are we the ſignet of his right hand? The people whom he ſo accounted he ſpared not in his iuſtice, but feede them with wormewood, and gaue them water of gall to drinke. And ſhall we preſume vpon his long ſufferance, tempting him by our continuance in ſinne to haſten his furie, vtterly to conſume and lay vs waſte like fire in a forreſt? I conclude here, with a Prouerbiall watchworde, Hereafter commes not yet, Forbearance is no quittance.

* By theſe ſpeeches of compariſon, the righteouſnes and integritie of God in iudging all offenders is declared.

2. ¶ That

¶ That there are differences of *Earthquakes*.

Chap. 5.

IT is not vnknowne to the learned, that in the kind of moouing and shaking there is great difference: for the earth may quake many waies. Now it is ⋆ a dangerous and fearefull Earthquake, when as the earth is rowled to and fro like a waue of the Sea: or when it beareth it self wholy to one side as it shaketh. Contrariwise it is not so perillous, when with quaking, the frames of houses and buildings cracke with shrinking: and when the earth swelleth at a sudden, and anon falleth againe: as also, when houses meeting together, ratle & knocke one against another, by reason of interchangeable moouing, the one resisting and withstanding the other. Such an Earthquake, and yet not lightly to be thought vpon, happened of late in this famous ⋆ citie of Mentz, in the yeare

⋆ Earthquakes some more dangerous & dredfull, some lesse perillous and fearfull,

⋆ Where he was Preacher at that instant, before he was called to be Bishop.

yeare of our Lorde 1528. the 17. of Februarie, about two of the clocke after midnight, & we all, euen broad waking, felt it, with no small amasement of minde.

This * may serue vs for a loking glasse, wherein to see a representation and likenes of our late Earthquake, chancing vpon the 6. of April about 6. of the clocke at night 1580. For as the reuerend Father saith of such Earthquakes as he hath last named, that some are more dangerous, some lesse perillous: setting downe the manner of both: so say I in like case: for there was no such violent mouing, no such terrible shaking, no such ruinous renting, either of houses or Churches, no such ouerthrowing of Mountaines, &c. that any generall calamitie (God be thanked) did insue.

* The Translators comparison inferred vpon the premisses, for our priuate admonition.

Neuertheles seeing that it pleased the Lord, in one, to shewe what he was able to doe in all: it is wisedome so to thinke of Earthquakes (notwithstanding the former reasons) that

* A particular example, a general warning to beware.

that the death of * one put vs in minde of a generall daunger. This iudgement God shewed vpon a lad, that we of riper yeares should feare his omnipotencie, & confesse that the very same might haue happened vnto vs. This iudgement God shewed in a Church, where the congregation was assembled in the honor of his name, to teach vs what his outstretched arme can doe in prophane places, among an vncircumcised multitude. This iudgement God shewed on the weeke daie, that wee might see his long suffering, in sparing vs on the Sabbaoth, when he might̃e as well haue smitten: but that mercie vpholdeth his throne.

*The sound of a watchword, or Alarũ bell, to all prophaners of Gods sacred Sabbaoth, and specially to players, plaiemakers, and all such as fauour that damnable facultie.

Tremble * and quake therefore O yee shameles breakers of Gods Sabbaoth, which display your banners of vanitie, selling wind for monie, infecting the tender mindes of youth with the poison of your prophanations, & kindling in them the fire of inordinate lust, to the wounding both of bodie and soule. Doth not

not God sée your filthines, or thinke you that your trade of life depending wholy vpon those your Heathenish exercises, are not offensiue to his Maiestie? Will he winke at such wickednes, & kéepe silence at such filthines as is continually concluded vpon and committed in your Theatre, Curtaine, and accursed courtes of spectacles?

O how glorious a worke shoulde that be! how happie a day! how blessed an howre! wherein the people of God might sée * all such abhominable places dedicated to Gentilisme, or rather Atheisme, (for who can directly say, that either God or the diuell, heauen or hell, is once thought vpon in the prosequuting of such shamefull shewes:) vtterly torne vp from the foundations, rent in péeces the timber from the stone, wasted with fire, laid euen with the ground, and no appearaunce thereof remaining. And thus much touching Comœdies and Comœdians, by way of digression, an enormitie often cried out

* As much is God glorified in the pulling downe of polluted places, as in the building vp of holie temples.

out against of Gods ministers, and in a Christian Commonwealth altogether vnsufferable.

¶ What things Earthquakes doe *prognosticate and signifie.*

Chap. 6.

IT remaineth that wee consider, what good or ill is foreshewed to insue or followe after Earthquakes: a thing which all in a maner haue desired to know and vnderstand, but none haue certainly noted: many demanded the question, but few geuen the onset to make answere. As for me, I cannot but bee persuaded, that Earthquakes, how soeuer nature put to her hande as a ioyntworker in their generation, are not to be thought trifles, or to come to passe of ⋆ nothing: but hauing in them an hidden meaning and secret reason, foreshewe somewhat to followe either good or bad: a huge multitude of examples left in writing to verifie this matter.

* Something is ment by the happening of Earthquakes, though it passe our capacitie to comprise.

And

a doctrine generall.

And principally, to begin with the cheefest, that euerlasting trueth of almightie God, our Sauiour Iesus Christ, the maker and Lord of euerie creature, yea of nature it selfe, he (I say in whome all treasures of wisedome and knowledge are reposed) affirmeth, that There shall bee Earthquakes, and all these thinges (saith he) are the beginnings of sorrowes, &c. Giuing vs to note by an vndoubted coniecture, that before the last day of this worlde, there shall be Earthquakes, which are foretokens of vniuersall woes to come vpon all the worlde, and specially vpon the wicked, whose torments shall be exceeding sharpe and greeuous.

And thus we are taught euen out of Gods worde, that Earthquakes happening vnto vs, not simplie of custome, but of purpose, do signifie somewhat to insue,* & denounce against vs the wrath of almightie God, therewithall admonishing vs to amende our euill life, to reforme our wicked conuersation, to be re-

*Earthquakes are denuntiations and threatnings of gods wrath against vs.

newed in the ſpirite of the inwarde man, and to be heauenly minded: otherwiſe ſuch ſorrowes are like to light vpon vs, as ſhall turne to our moſt miſerable ouerthrowe and lamentable deſtruction: and herevpon it came to paſſe, that when our Lord Jeſus Chriſt was crucified, the earth quaked and trembled.

But of what ſorrowes to come are Earthquakes foretokens? Firſt, to beginne, of * warres, whereby it is moſt certaine peſtilence and famine are ingendered: peſtilence by the aire poiſoned with the ſtinch of dead carcaſſes lieng vnburied: famine by reaſon of huſbandrie, when plough landes lie vnmanured: beſides other calamities full of feare, horror, and deſolation.

* Warres, famine, and peſtilence the effectes of Earthquakes.

Herie * religiouſly haue the Saints of God alwaies thought of Earthquakes, albeit the wiſedome of this worlde, which is foliſhneſſe before God, dreame of naturall cauſes. And ſurely, ſuch as are well affected, and haue in them any feeling or taſte of Gods

* The Tranſlatours confirmation of the wordes aboue written.

Gods gratious spirit, after the happening of an Earthquake, will say with the Prophet Dauid, Come and behold the workes of the Lord, acknowledging in heart, that the blessings of God follow the righteous, as peace and plentie, tranquillitie of minde, with other his good graces: contrariwise, his curses pursue and chase the wicked, as warre and scarsitie, horrour of conscience, and infinite tribulations.

We * see that the rainebow appeareth in the cloudes euery yeare at diuerse times: touching the generation whereof reasons (I grant) may be giuen: but we knowe that the rainebowe being appointed by the ordinance of God, hath continued euer since it was first made, as a witnesse to the world that God will neuer destroy it againe with water, for the trueth of which worde and promise, he hath left vs the rainebowe.

* Reasons of comparison, to proue that Earthquakes are not alwaies to be referred to naturall causes.

Of Eclipses we know, there may be naturall causes alledged: but let vs remember that he, which in their

creation made them glorious, in token of his mercie: by their defection and losse of light what else doeth he thunder against vs, but his iustice and vengeance? For the good workes of GOD are made as it were to ✶ mourne for our sakes, who being wilfully blinde, cannot see how neere the day of our visitation approcheth. Againe, the wordes of our Sauiour are true, The Sunne shall be darkened, and the Moone shall not giue her light: and the starres shall fall from heauen, and the powers of heauen shall bee shaken. With which wordes of our Sauiour Christ the saiengs of the Prophets accord, The starres of Heauen and the Planets thereof shall not giue their light: the Sunne shall be darkened in his going forth, and the Moone shall not cause her light to shine. Another Prophet saith in the person of God, I will couer the Sunne with a cloude: And a third Prophet saith, The Sunne & Moone shal be darkned, & the starres shall withdrawe their light.

* The creatures of God mourne ouer vs for our sinnes which deserue a heauie day of visitation.

Of

a doctrine generall.

Of Earthquakes also and other visions of fire, there may naturall reasons be brought: but as the controuersie can be decided by no wiser moderator than Christ our Sauiour, and the Prophetes his forerunners: so is it our partes to take their authoritie for truth, and not to hunt after the vaine speculations of Philosophie. Before the end of the world come (saith Christ) iniquitie shall abound, there shalbe rumors of wars, there shalbe * Earthquakes, there shalbe famine & troubles: all which if they be but the beginnings of sorrowes, alas what calamities will followe?

* Earthquakes reckoned among ỹ number of signes that shall be seene before the end of the world.

The Prophet saith that Before the great and terrible daie of the Lord come, wonders shalbe seene in the heauens and in the earth, bloud and fire, pillers of smoke, the Sunne darkened, and the Moone turned into bloud, &c. So that bælike Nature hath litle to doe in such secrete maters: and as for the counsels of God, men ought rather to wonder at them,

them, than presumptuously to scan vppon causes supernaturall: with whose folishnes I end this confirmation, aduising them to take heede how they meddle in Gods high mysteries, least they be destroied by the power of his Maiestie.

¶ What mischiefes and euils Earthquakes threaten and denounce.

Chap. 7.

THat the case standeth as we haue alreadie saide, yée shall vnderstand by a fewe circumstances, which wée haue found and proued, partly by vse and experience, partly by studie & reading. Did not (I pray you) after * Earthquakes and tempests, which Mardochæus the sonne of Iaer saw in a dreame, all nations rise in an vproze to make warre among themselues: and did there not followe a day of darknes & danger, of tribulation and anguish, of sorrow and heauines, besides an exceeding

* Particular examples drawne out of the Canonicall Scripture touching this necessarie doctrine of Earthquakes.

céeding great feare ouer the earth?

Did not likewise the earth tremble and shake out of measure, when Ozia the king of Iuda, in the pride of his mind, had taken vpon him the office & charge of *another, wherwith it became him not to meddle: and then insued the iust vengeance of God against him, wherof there was a foretoken geuen by the said Earth quake, when he was smitten with a leprosie, & growing ouglie & loathsome was compelled to resigne vp his royaltie, and in the end miserably dieng he was buried but in a homelie place, euen in the field, apart by himselfe from the sepulchres of his predecessors the kings of Iuda: and this was his reward for dealing so vnreuerently in Gods seruice and Temple.

*Namely the Priestes, whose charge it was only to burne incense, *Ozia* taking y office vppon him.

The accursed Iewes in like manner, euen to their great smart haue fealt, what meaning there should be in Earthquakes: yea, they haue tried by their owne miserie most worthie of memorie, what calamities

are

are like to follow after earthquakes: the subuersion of the renowmed citie Hierusalem herein giuing proofe, the destruction whereof was so lamentable, that no penne can expresse it, nor tongue declare it to the purpose. Of which their ouerthrow they were oftentimes warned, as with many strange sights and wonders, so among the rest with ⋆ Earthquakes, that they might be sorie for their sinnes, & by repentance escape the rod: which because they neglected to do, neither beleeuing that the plagues woulde come vpon them whereof those wonders were foretokens: nor redressing themselues in that wherin they were awrie, but returning to the filthines of their vomit, and of wilfull blindnes and obstinacie setting Gods threatenings from Heauen at naught: therefore were they ouertaken with the bitter day of their sharpe visitation.

⋆ Among all other warnings from God to the *Iewes*, of their destruction, Earthquakes was in ỹ number.

What (I pray you) was foretold to Lucius Martius, and Sextus Iulius Consuls of Rome, by an Earth-

quake:

quake? Euen that notable warre (without controuersie) which toke the name to be called ciuill, than the which warre a more dangerous and deadlie was neuer heard of in the land of Italie. The wars of the Carthaginians, were they not foreshewed by Earthquakes, many daies ere they came to passe?

Furthermore * what great mischéefe & misfortune an Earthquake happening in the time of the Emperour Lotharius did signifie, the French men & Italians to their great paine and perill haue learned. Then were kindled betwéene the Emperour Lotharius and his brethren sore dissentions and disagréements, and not long after meruellous greate warres insued therevpon: the Normans ouerrunning and laiéng wast all Aquitania, spoiling Abbies with fire and sword, and making hauocke of certein townes in France by murther without mercie.

* Examples of later time, setting forth the fearful effects of Earthquakes.

In the time of the Emperour Frederike, the second of that time, what

casualties Earthquakes forshewed to come to passe, as it is terrible to tell, so is it horrible to heare. Not long after, as recordes do testifie, the * whole countrie of Frisland was almost drowned with waters, which issued out of certeine riuers & maine streames néere vnto the sea. The Tartars inuaded Scithia, Georgiana, & Armenia the greater, laieng them in manner euen with the grounde. Poland & Hungarie also felt the force of their fiercenesse to their no small hurt and detriment. Hereunto I may adde the vtter ouerthrow of Ierusalem by the power of Cardinus the sonne of the great Saladinus, the fift time attempted and atchieued: the temple of the Lord, and his Sepulchre onely and alone left vnspoiled, at the praiers and supplications of the Christians.

* This continued course of examples, biddeth vs by others harmes to take heed.

An Earthquake also happening in the time of the Emperour Frederike the third of that name, was a foretoken of that lamentable slaughter & most worthie of memorie, which chanced

chanced at Constantinople: and of the conflict or battell betweene the Christians and the Turkes at the towne Taurinus: a hote and a horrible battell. I say nothing all this while what * mischeefes & miseries happened in the time of the Emperour Maximilian, euen within the compasse of our memorie: huge heaps of misfortunes were seene and fealt in those daies: and after that not long, the Churche abounding with all kind of abuse and enormitie day by day diminished, &c.

* He posteth ouer many examples vntouched for auoiding of tediousnesse.

I am the more tedious and fuller of wordes in this case, without rebuke, that wee might fall a reckoning, what this last Earthquake in our quarters should signifie: & there is none but may easily ghesse, euen by the obseruation of that little which we haue written, and by the like estate and condition of this our age and time, that * little good is to be looked for. The signification thereof I leaue to euery ones particular iudgement, knowing that Christian

* Little good followeth after Earthquakes, as by the euents of them in times past hath bene obserued.

godlines and perfect religion hath vtterly cast away that vaine and superstitious obseruation of the ancient Romanes, and other Heathen nations, touching signes and wonders: and referreth all things both wisely and godly to the prouidence of the Almightie.

To the which prouidence submitting my selfe, I suppose euery Christian reader sufficiently resolued & staid in mind, if with me they ascribe that to Gods prouidence, which the vaine idle dotage of our Elders superstitiously obserued otherwise: & auouch with liuely voice, that there is nothing done either in Heauen aboue, or in the earth beneath, but either * at the commaundement of God, or by his sufferance; and that almightie God, according to his vnspeakeable wisedome, whereby he ordereth all things aright, yea euen in such wonders as we see come to passe by the course of Nature, as also aboue the course of Nature, and against it in like manner: that God I say,

* All things come to passe either at the commandement of God, or by his permission and sufferance.

say, euery way hath a secrete counsell, and doth nothing, either by commandement or sufferance, but to some end: setting before our eies, by sundrie spectacles, more than one or two, his patience & long sufferance, his anger and vengeance: calling and bidding vs, whome he hath created to life and saluation, not to death and damnation, vnto the banket of repentance.

This God therefore which foretold vs of Earthquakes hereafter to come in diuerse quarters, as signes and tokens of his wrath against vs, and according to his foreknowledge sendeth them at times appointed, vseth this kinde of visitation to this ende, * namely to teach vs, that he will not destroy all mankind at once, but that he will iudge them by parts and portions, now some and then some, still leauing place to repentance, and time to conuert & amend. Now, if neither by earthquakes, nor other plagues, which are the beginnings of sorrowes, we will be re-

* The profitable doctrine which we haue to gather by Earth quakes happening in former ages.

dressed,

pressed, no doubt it shall go worse with vs in the ende. For, if we continue in the customs of sinne, which we are growne into by the trade of our life, we shall be sure that such vengeance is like to light vpon vs, as is due and answerable to such a wicked wont.

And this is it which the Lord himselfe spake of, foretelling what things should chaunce before the comming of Domes day, saying, ✶Yee shall heare of warres, & rumors of warres, be ye not troubled: for such things must needes be, but the end shall not be yet. For nation shall rise against nation, and kingdome against kingdome, and there shall be earthquakes in diuerse quarters, and there shall be pestilence and famine. These are the beginnings of sorrowes. Which one onely warning teacheth vs, what the Earthquake which we lately had, foretelleth hereafter to come to passe among vs, if we manifestly seeing & feeling the wrath of God kindled against vs, neglect to be penitent and

✶ Signes of the end of this world vttered by the mouth of our Sauiour Christ himselfe.

sorie

sorie for our sinnes.

Seeing * that the Author of this treatise, of meere loue (as it seemeth) hath vttered his minde, still beating vpon this aboue the rest, euen sinne, sinne, as the crieng cause of all calamities which happen vnto man: and for that more cannot be said in that matter, than he hath alreadie mentioned, vnlesse by annexing later examples, which haue chaunced since the time of his death: I account them gratious, that by others harmes can learne to take heede.

*The Translators exhortation touching the contemplation of the particular examples before specified.

And if sinne be the cause, as it is in deede, (so doeth the holie Ghost report in the sacred Scripture, alwaies after the denouncing of any plague adding the prouoking cause) if sinne I say be the cause of so many miseries, meete and conuenient I iudge it be, that we * come home againe with the lost childe, and crie mercie for our time misspent, Father I haue sinned against heauen and against the, &c. That we seeke after our saluation in whome it is to be founde, namely

*Repentance the meanes to appease Gods wrath conceiued against vs for our sins.

namely Christ Iesus, not in the morning onely, that is to say, not in our flourishing yeares: nor yet in the euening alone, that is to say, in our decrepite and stooping age: but euerie houre and moment, both at midnight, at the cockcrowing, and at the dawning of the day, that hauing oile in our lampes, we may be readie to enter with the bridegroome as bidden ghestes to his heauenly banquet.

To rehearse the examples, which are alreadie touched, and more pathetically or effectually handled, than I can by skill comprise: it were superfluous. A good thing cannot be too much perused, and though all sweete things, be they neuer so toothsome, by their often vse are made loathsome: yet the reading of this with deliberation, and the marking thereof with due aduisement, shall increase * desire to beginne againe when it is once passed ouer: and a comfort to see the iudgement of God poured out vpon a fewe, that many might amende: two speciall meanes to cut off

*The double profite that shall redound vnto vs by the diligent reading and considering of the premisses.

off the verie conceit of satietie and loathing.

The late casualties that haue béene séene and felt, both in this citie, and in sundrie places in this land, villages and townes, both East, West, North, and South, yea beyonde the Seas, doe threaten vnto vs some heauie iudgement of God, and tell vs, that Our sinnes are written with the point of a Diamond, and with a penne of iron. It is no time now to go a gadding to the weather wise: the season serueth not, the reason suffereth not.

For nowe we ought all of vs to looke about, seeing that * God hath spoken vnto vs these many yeares so many wayes, by the troubles of his Church, by the slaughter of his Saints, beginning correction at his owne house, by monstruous birthes, by strange shapes, by inundations of waters, by contagions of the aire, by fire in the Element, by forreigne warres abroad, by tumults at home, and now of late by an Earthquake,

* The sundrie and manifold meanes which God from age to age hath vsed to put Englande in mind of her visitation.

at one instant shaking the whole Realme, as may be coniectured by the report of trauellers to and from sundrie coastes of this land.

And not onely on this side, but * beyond the Seas, as I haue heard reported, this Earthquake hath happened, with the very quiuering therof doing much harme, and farre greater than any that hath chanced among vs. Seeing then this Earthquake so vniuersall (for I beleeue the Lord did shake the foundations of the whole earth, & it was his mercie in that we were not all vtterly vndone) I may conclude that it was supernaturall, & being supernaturall the more wonderfull. For neither wind nor water could haue the force, with a generall moouing of the whole land, to terrifie the peoples hearts.

Let vs be resolued, that there remaineth nothing now, but the day of our visitation. The Lord will come in his wrath, to iudge and punish vs, * whom in mercie he spared, and yet we the worse. For what should we

loke

* By which reason it is probable, that this last earthquake in our time 1580. was generall thoroughout all this land, and like inough vniuersal ouer the whole worlde.

* The neglect of Gods mercie, is the hastening of his iustice.

lyke for now, but a terrible reuenger? We haue had the Prophets of God, we haue had his lawe, we haue had his Sonne, his Apostles, his Euangelists, and Disciples, we haue had his Preachers, we haue had the Elements, we haue had euen dombe creatures preaching vnto vs repentance: strange sicknesses, sudden deaths, and I cannot tell what chances, wherevnto this changeable estate of ours is subiect, haue forewarned vs to amend: we neuertheless, forsaking the waters of the well of life, are contented to wallowe in the puddles of our owne pollusion and filthinesse: and being lepers, regard not to be clensed.

What remaineth in this case, but that the Lord performe that in his seuere iudgement, which he hath spoken in his wrath against Ierusalem, saieng: Who *shall haue pitie vpon thee ô Ierusalem? or who shall be sorie for thee? or who shall goe to pray for thy peace? Thou hast forsaken me and gone backwards, therfore

* Applie this threatning (O England) to thy selfe, and be ashamed and sorie for thy sinne.

fore will I ſtretch out mine hande a-gainſt thee, and deſtroy thee. For I am wearie with repenting. The proofe wherof God graunt we auoid. The effect of all is this, that others deſtruction be our inſtruction.

¶ How long wonders and ſtraunge *appearances deferre and put off thoſe* effectes whereof they are ſignifi-*cations and tokens.*

Chap. 8.

BEcauſe we are taught by many proofes and trials, that * Eclipſes, (for ſo they call the diminiſhing of light in the Sunne and the Moone, happening at ſet times, ſeaſons, and places appointed by nature, when the Sunne by the interpoſition of the Moone, and the Moone by the interpoſition of the Sunne, are ſo couered and hidden, that they are ſuddenly darkened) prolong their effects and operations, ſometimes more, ſometimes leſſe ſpace: hereupon riſeth a queſtion, how long wonders are

* The definition or deſcription of an eclipſe, either in the Sunne or the Moone.

are said and thought to deferre their effects and workings?

Unto which demand this answer may be made: namely, that it is * at the will & appointment of almightie GOD, without whose commandement and sufferance, those things come not to passe, be they either by nature, contrarie to nature, or aboue nature. For God, by the same power wherewith he created all things, by the selfe same power he gouerneth all things, seing he is the author and maker of al things, & able by his omnipotencie, either to hasten or delay all things according to the pleasure of his will. For (saith the Prophet) he hath made all things, whatsoeuer he would, in Heauen, and in Earth, and in all deepes.

*The effectes of signes and wonders at ẏ pleasure and appointment of God.

But now, that same pleasure of Gods will touching the effectes of wonders, and their appearances, are so hidden and vnknowne to vs, that this is all we can doe, & nothing behoueth vs so well, euen deuoutly to crie out with S. Paule, * ô the depth

*We are taught, hauing *S. Paule* for a

paterne, to ſtand rather amaſed at the wonders that God worketh, than curiouſly to ſearch out the reſon of their being.

depth of the riches of the wiſedome and knowledge of God! how vnſearchable are his iudgements? and his waies paſt finding out? For who hath knowne the mind of the Lord? or who hath beene of his counſell? or who hath giuen ought to him firſt, and it ſhall be giuen and paide him backe againe? Becauſe of him, and through him, by him, & in him is all in all, &c.

Nowe, becauſe it is manifeſt, that many wonders haue their cauſe and originall euen of nature, in ſuch ſort & manner, that the very courſe of nature, doeth throughly teach, as well the ſet ſeaſons, as alſo the appointed places of ſuch wonders: (For it hath pleaſed GOD to leaue vnto this courſe of nature, * whoſe miniſterie and ſeruice he vouchethſafe to vſe oftentimes in naturall things, her conditions & qualities, her operations and workings: and hée ſuffereth nature to beare rule ouer naturall things, and naturall thinges to incline and yéelde vnto nature,

* God vouchethſafe to vſe the miniſterie and ſeruice of Nature, in ſundrie thinges ỹ come to paſſe.

nature, himselfe winking thereat, and loking vpon as it were through a latteſſe:) Hereupon it is poſſible, that a man may by certeine coniectures and gheſſes gather, or by certeine cauſes and reaſons attaine vnto the knowledge both of the times and places when and where the effects of ſuch and ſuch things, ſéeme they neuer ſo ſtrange and wonderfull, ſhall come to paſſe.

To confirme this, I bring for example * Aſtronomers ſkilfull and cunning in their profeſſion, who many times know before hand, and foreſhewe likewiſe the ſeaſons & effects of Eclipſes, neuer failing in their prognoſtications: and yet there are ſome that holde opinion, that an Eclipſe is a meruellous matter, and ſuch a thing in déede as is monſtruous, ſtrange, and contrarie to the common courſe of nature. Howbeit, there is no cauſe why wée ſhould wonder thereat more than néedes, as though it were a rare thing and not to be beléeued: ſeing it is a plaine caſe,

* Some Aſtronomers faile not in the prognoſtication or foretelling of things to come.

ease, that the very naturall eiesight of man doth behold and comprehend as well the causes as the signes appearing aboue him, as hée doth the firmament of the Heauen, and the Spheres of fire and aire.

The Scripture in déede affirmeth, that * The starres of heauen were appointed to be signes for the difference & discerning of seasons, times, daies, and yeares. Which to be true and credible, we finde by vse and custome. For we sée, that by them the husbandman doth giue a ghesse what shall follow: and by the set seasons of the yeare vnderstandeth what hée should do by day, and what by night; learning in like manner at what time it is best plowing, sowing, and reaping, which benefit he hath chéefly by being cunning in the changeable and wandering course & compasse of the Sunne and Moone.

* Starres discerne the seasons, & times, the daies, and the yeares, so that vpō them dependeth a necessarie doctrine.

By * the Sphere of fire also, & of the aire, by reason of the néereneſſe each to other, it is giuen vnto them of the countrie to coniecture this and that:

* The Sphere of fire & aire haue a contiguitie or neereneſſe.

that; whiles (as we know) flames of fire in the aire, lightnings and thunders, windes and raine, haile and other tempestes haue their issue from thence: the foreknowledge of which things is greatly in vse among husbandmen, shepherds, and mariners. These signes and appearances as they are naturall, and their causes naturall, so their effects being naturall may be foreknowne of certentie. For the knowledge of the one is the knowledge of the other.

But to come to ⋆ wonders supernaturall, of which kinde are all such wonders as are to be counted very wonders in déede, the matter peraduenture goeth farre otherwise: because that as the causes of such wonders are aboue our reach, euen so the effects and operations much more. Againe, all wonders, though supernaturall, are not like, but diuerse: this also ouerthroweth the knowledge of man. For the more difference, the more doubtfulnes. If this be so, who will not confesse, that the

⋆ Wonders supernaturall are wonders in deede, and come not of causes naturall.

effects and operations of such wonders are vncerteine, both at what time, and in what place they shall come to passe: Concerning which matter, because some effects happen sooner, and some later, no certeintie able to be knowne, there can be no infallible and perfect rule giuen.

But to touch some signes & wonders appearing in the Heauens, this is a flat truth, that such were seene the very same yeare that Ierusalem was destroied, * the effects whereof were prolonged a yeares space. So in Gemia, at what time a spring there very straungly bubbled bloud, the citie it selfe was assaulted of the Sarracens, taken, and wonderfully afflicted. In Lucania, what time it rained iron, the very next yeare following the Souldiers of that countrie were all slaine, with their Captaine Crassus, in Parthia, and not one mothers sonne left aliue. So, a litle before the time that C. Cæsar was murthered, it was founde true by proofe, that his horses would eate no prouen-

* Sometimes the effectes of wonders doe followe after, & sometimes they happen at the instant: so ỳ their euent is doubtfull & vncerteine: this is proued by examples.

prouender, but pining themselues, there fell teares from their eies so plentifully, that it was wonderfull to behold. So, after the sightes and visions which Daniel saw in the heauen, and told the meaning of them, there followed an ouerthrowe of the Persian Empire, and the famous victorie of Alexander.

By all which examples, as also by certeine wonders appearing at Vienna in Austria, not many yeares past, we are taught, that there can no vndoubted * doctrine be set downe touching the time when, & the place where, the effectes of such wonders should come to passe: although the busie heads of the Heathen, no lesse vainely than superstitiously, haue dealt in that matter. Which fashion of theirs we vtterly forsaking, refer all things (as wee haue oftentimes said) vnto the prouidence of almighty God.

* The doctrine touching the time & place, where wonders worke their effectes, is doubtfull.

¶ Why more straunge wonders appeare in *these latter daies, than haue* done in other former times.

Chap. 9.

ALthough the wonders which haue béene séene in former times, are many, as Chronicles and faithfull recordes verifie: yet notwithstanding (as most men hold opinion) ✶there neuer chanced more nor oftener than in these our latter daies, as we may manifestly perceiue, by examples alreadie rehearsed. Howbeit, we haue gathered but a fewe out of many, and neither the commonest but the chiefe & principall. In which collection, we haue not béene so precise & superstitious, as to be affraid to make mention of any, but onely such as had in them an euident appearance and shew of strange wonders: nor againe so rashe & vnaduised, that what sightes so euer happened, and had any likenes of a wonder, by and by to catch it by the end, & put it into

✶More strange signes & wonders neuer appeared in any age, than now in these our daungerous daies: the Lord haue mercie vpon vs.

to our reckoning: for then we might be cast in the teeth, and not vndeseruedly, that whatsoeuer we coulde hit vpon, had it neuer so litle strangenesse, we toke it for a wonder: as Midas thought euery thing that hee touched to be streight wayes turned into golde.

And hereof it is, that we are certeinly assured, many wonders heretofore to haue happened, whereof ⋆ we are ignorant: and better knowne vnto others than vnto vs: which although wee had beene able, vppon knowledge to report, yet for tediousnesse sake it were needelesse to repeate them in this place. For they may be so many peraduenture, that it would proue an easier peece of worke to finde where to begin, than where to make an end: ⁋ we haue had more regard in the rehersall of examples, to keepe a measure, than to seeke after plentie and store in this behalfe.

⋆ Many wonders haue happened in the worlde which neuer came to our knowledge.

Now there be some, that hearing me speake as I doe, put out this question, ⋆ why in these our dayes, rather

⋆ A question why more signes are shewed vnto vs

in these later times, both from heauen & vpon earth, than haue bene seene in the daies of our forefathers.

ther than in former times, more wonders haue béene séene in euery place of the world? Is not this thing of it self a wonder? I make answer, that it is wonderfull inough, and not without some monstrous meaning. For so many and so great wonders happening in these our dayes, do certeinly foretell, that the ende of this world is at hand, and that this age wherein we liue weareth away, and séeth as an eye witnesse, by the wonders and signes which continually appeare, that Death draweth nighe, yea standeth watching at the entrie doore.

*This worlde compared very fitly vnto a man, whereby the state therof is liuely represented.

For séeing that *this world, in all respectes, is compared vnto a man: and man also him selfe contrariwise likened vnto the worlde, he béeing called and named Microcosmus, A little world: reason concludeth, that as it fareth with man, so it fareth with the worlde. Now man, being a little world, is subiect to decay, diseases may attach him, misfortunes may fall vpon him, one infirmitie or

other

other hanging vpon him, may consume him, though not his whole bodie at once, yet the partes thereof, though not suddenly and at an instant, yet by degrées of times: whereby in the ende, the disease waxing stronger, and he weaker, that fearcer and he fainter, he may fall sick euery where, and at the last giue vp the ghost.

Now there are diseases incident to the worlde, as we thinke: and what are they, but * such effects as are denounced by signes and wonders to happen vnto the worlde: namely, Earthquakes, ouerflowings of waters, fieres in the element, famines, pestilences, and any other of this sort: which are none otherwise foreshewed, either presently to happen, or hereafter to come to passe, than the sicknesses whereunto men are subiect, and foretold them by certeine signes and tokens: as namely by their water, and other excrements.

* The effectes denounced & threatned by strange signes and wonders, are the sicknesses ỹ shall waste and consume ỹ world.

For Physicians (as we our selues haue also prooued) by obseruation of

Starres

Starres and Planets, can attaine vnto the foreknowledge of diseases in the bodies of men, be they either present, or be they to come, and that without superstition: they can also prognosticate and foretell by the inclination of complexions, and dispositions of bodies, by the set seasons, and foure quarters of the yeare, they can (I say) foretell of health and sicknesse. For seeing the * condition and qualitie of the aire, which compasseth our bodies rounde about, is verie much altered and changed, by the Sunne drawing neere or going farre from vs, by the increasing and diminishing of light in the Moone: it commeth to passe, that hauing rule ouer our bodies, there may be coniectures made of many thinges, which shall happen vnto vs, and which they, by their influences, together with the aire, may worke in these our bodies.

*The aire altered & semblably affected as the Sunne departeth from or draweth neere to vs. &c.

Hereupon they giue counsell to open the veines, and let bloud, when the Moone increaseth, at which times our naturall abilities are more strong

strong and liuelie, and the state of our bodies replenished with more good moisture and iuice: they forbid boring, least because it violently draweth and sucketh, the ⋆ humors of the bodie abounding and spreading throughout all partes at the beginnings of Monethes, more matter may be voided, than behoueth, &c. And thus (I say) may Physicians foretell something to come, not to any maner of person, but to such as haue not their perfect health, but are euill affected, and apt to fall into one or other strange infirmitie and sickenesse.

*The humors of our bodies abound and are spread through euery part & member of our bodies at the beginnings of Monethes.

Euen so, by Ephemerides or calculations manie things are foretold concerning the qualities of seasons, & touching the Eclipses of the Sunne and Moone: howbeit none otherwise than when such causes worke their force in the ⋆ aire wherewith we are incompassed, and according to the inclination whereof, be it good, be it bad, be it wholesome, be it noysome, will we nill we, we are ruled and

*The aire subiect to the influences or operations of ☉ Sunne Moone and Starres.

ordered. Many prognostications of Physicians both of Arabia, and Græcia, may be reduced and brought for the proofe of these causes: and not a fewe notes out of Aristotles Problemes.

By the state, conditions or qualities of mens bodies also may tokens of life and death bee gathered: all which, or the greater part of them, agree in this point, that ★ loke what they see in the sicke lieng in his bed, that maketh a deade corps hideous & ghastly, it is a signe of death drawing on. Contrariwise, if they perceiue in the diseased such semelinesses as set forth the state of a sounde man, they are coniectures of recouerie and health. The like we may read in the particular prognostications of Hippocrates, and in the seconde booke of Cornelius Celsus, intreating of Physicke.

* Signes in the sicke, wherby to know, whether he shall liue or die.

For Hippocrates, to make the Physician cunning in foreknowing and also foretelling of such issues in the sicke, counselleth them to marke diligently

ligently the face and countenance. For * if their eyes bée hollow, their eares colde and shrunke together, their forehead drie and withered, their colour greene, leaden, or blacke, their courage calme and consumed, their spittle abounding, their knées and limmes fainte and feeble, their heate more feruent & vehement than was wont to bée, their sléepes heauie, their dreames troublesome and vnquiet, they shall bée signes, that the patient will either be extreme sicke, and so escape verie narrowly, or else that there is no way with him but one, euen death.

* Vndoubted tokens either of death, or of extreme sicknes, or of life and recouerie in the diseased according to the rules of Hippocrates.

To applie this to our purpose, when wée sée such wonders in the worlde, as are strange and fearefull, when we sée them often in such maner as hath not béene in former times, it is an vndoubted token that the worlde is not well, but infected with certein sore sicknesses, and like shortly to die, or else to fall into great daunger: so much the rather, because signes and wonders, monstrous ap-

pearances, and ſtrange ſightes, haue their generation herehence, * either becauſe particular nature faileth, or through the default of the matter it ſelfe which reſiſteth, or elſe by reaſon of the weakneſſe of the agent or worker. Which is thought to be a token that the worlde is ſicke after the maner of a man, who is therefore called a little worlde.

*From whence ſtrange ſights & monſtrous ſhapes, &c. haue their generation and being.

Hereunto may be alſo added, that wonders of this ſort, ſpecially ſuch as appeare frō heauen, or (to ſpeake plainer) that are meteors and impreſſions, doe happen, when nature is ſomewhat diſordered, as when the generation of cattell, the fructifieng of trées, the conionctions and mouings of ſtarres come to paſſe, but not altogether at their due and ordinarie times: neither doe theſe impreſſions kéepe alwaies one and the ſelfe ſame place, nor yet holde one proporcion ſtill in reſpect of the patient (as I may ſay) the matter whereof they are made happening to and fro.

By

By that therefore which we haue already declared it is doubtlesse, that such signes and wonders as we haue last named, doe prowe vnto vs, that ⋆straunger and rarer sightes appearing haue their significations: namely the sicknes of this world, and the nèreneesse thereof to death: and to be tokens so much the rather of these things, by how much more often they happen. As truly we sée in these times of oures, which in the Scriptures are therefore called The last daies, wherin shall be the end of this worlde, foretold by signes and wonders to be at hand, by the deadly diseases which they denounce to the worlde, as meanes to bring vpon it the last consummation & finall end.

⋆ The more strange sights and appearances, the more strange significations and meanings.

For it cannot be denied, that ⋆such signes haue bèen séene euer since the creation of the world almost, in sundrie countries & nations, of diuerse people, either to the destruction of some, or to the ouerthrowe of all, euen as many as viewed them with their eies. In time, the whole world, by

⋆ Wonders haue beene seene, euen since the very beginning of the world, in a manner.

by reason of the partes thereof crasie and ill at ease, began day by day to be sicker and sicker, because of the miserable maladies and pittifull issues which followed after the sight of such straunge wonders: so that by litle and litle it is like to faile & to decay, and the whole bodie thereof in short space to perish, seeing that there are but a fewe members or partes thereof, beside the heart, but haue both felt and seene the calamities and ruines which haue come to passe, after the appearing of certeine straunge signes and wonders in all places, not onely in our forefathers daies, but also within the compasse of our memorie.

The case standing thus, we must néedes graunt this, when all the members of the bodie are smitten with sicknes, that * the heart being the principall parte, is like to be in daunger, which when it once faileth, the whole bodie sinketh downe, and consequently the vniuersall worlde: the destruction whereof to be nie,

*For the heart cannot safely consist without the ministerie and due seruice of the inferiour mé bers, though it selfe be the principall.

these

these so many and horrible wonders chancing in our age, doe certeinly foreshew. For, the truth it selfe, by a foreknowledge of things to come, speaketh of these and the like signes, prophesieng of the end of this world, and saieng, There shall be signes in the Sunne and in the Moone, &c.

For, séeing that this worlde may well be compared vnto * Aegypt, in sundrie considerations, and manifolde cases, it commeth to passe, that as in old time there were sights and wonders séene, whereby the ouerthrowe of Aegypt was threatened should come: so in this last end of the world signes ‡ tokens are strangely séene in the foure elementes, which giue vnderstanding to all the inhabitants of the earth, that the end is at hand. Now, for that we sée in these our daies, such signes and tokens multiplied, how can we doubt that the end of the world is nie? Specially, because we sée things that haue increased, diminish: and things that flourished, vanish: and at length die

* The state of ỹ worlde comparable to the state of *Aegypt*, for what reasons and considerations.

and

and come to an ende.

*The chaunge of this worlde set downe by contemplation of other countries.

Which * alteration of the worlde, and the diminishing thereof we shall perceiue to be come, if we thinke vpon the daies of old, and consider with our selues, how many countries, nations, and Ilands, in so few yeares haue perished and come to naught: & how all the elements are growne out of course, quite contrarie to their first nature, and being meruelously chaunged in themselues, kéepe not their accustomed condition and qualitie in due time and season, as at the first: & that the earth hath lost much of her wonted fruitfulnes, how painfully so euer it be plowed, as wée haue plentifully declared in our * Catholikes dedicated to the right renowmed Charles the fift, and Ferdinand: which to repeate againe in this place, were labour superfluous.

*A worke so intituled and named, and of this Authors owne writing.

It must therfore be confessed, that these so sundrie & straunge wonders happening in our daies, foretell vs, that the end of the world approcheth, and prophesieth against it some lamentable

mentable deſtruction: as certeine tokens appearing in the bodie of man, foreſhew the daunger either of ſickenes or death.

¶ At what day and houre the end of this world ſhall certeinly be, as ſome hold opinion.

Chap. 10.

THat the end of this world is at hand, there is none that can iuſtly denie, becauſe that, beſide the reaſons ſpecified in the laſt Chapter, we ſee nothing, but it foretelleth vs that the ſame is like very ſhortly to be. For we may behold, according to the prophecies of Chriſt our Sauiour, ★ that there is an alteration and chaunge of the ſtate of all things in a manner, that the world waxeth worſſe and worſſe, and that with the preuailing of wickedneſſe: it is like to be ouerturned: that in theſe daies of ours, iniquitie & ſinne is growen to the higheſt degree, that equitie is rare, vngodlineſſe, couetouſnes, con-

★ The alteration & change of this world declared vnto vs by particular circumſtances.

cupiſcence and luſt common, the good a praie & ſpoile to the wicked, & euery where moleſted & troubled, that euill men are rich and wealthie, vertuous men in pouertie & contempt, all iudgement confounded, lawes ouerthrowne, and * that which a man hath, be it litle, or be it much, it muſt be gotten and alſo kepte by maine ſtrength, that boldneſſe and violence haue poſſeſſion of all thinges, that there is no faith, no trueth, no conſcience, no honeſtie among men, no peace, no méekeneſſe, no ſhame, no rule in themſelues nor reſt from miſchéefe: that the whole earth is in an vproare and tumult, that warres doe rage in all places, that all nations are in armour, and aſſault each other, and that Cities nie adioining are at ſtrife betwéene themſelues. If this be ſo, that theſe (as the Lord himſelfe beareth witneſſe) are forewarnings that the worlde is at an end, what remaineth but that we beléeue and loke when it ſhalbe?

* Men muſt hold faſt now a daies, many times more than their owne, ſuch is the iniquitie of theſe times

Now, becauſe I thinke there is not

not a man so shamelesse, that will gainesay this, it néedeth not that I vse many words in this matter, considering that we haue discoursed at large hereof, in our ⋆ Centuries and Catholikes. It resteth therefore that we make answere in this place, to the obiection of some, which demand the question, not so necessarily as curiously: At what day and houre the end of this world shalbe, whereof the scriptures of God haue so profoundly spoken? Although I make answere, that it is not vnknowne to me, that some there are which haue taken in hande to tell by account of yeares, when the end of this world shalbe: of which sort some haue said, that foure hundred yeares, some that fiue hundred yéeres, some that a thousand yeares should passe and runne out, betweéne the ascension of the Lord, and his last comming to iudgment, before the world should be at an end: yet notwithstanding, I ⋆ denie that there is any man able to know, or to shewe, either the houre,

⋆ Workes of his own compiling and so named, as is declared before.

⋆ They are cōfuted and put to silence, which by cō-

putation of yeares gather the certeine end of the world.

or the day of the end of this world: as also I hold opinion, and certeinly beleeue, that there is not a man liuing, that knoweth the ende of his owne life, as the scripture testifieth, vnles he be instructed and taught from aboue by some singular reuelation.

And therefore, vpon this certeine beleefe I boldly affirme, that the end of this worlde hath alwaies beene, & euer shalbe, altogether vncerteine: and that it is not for mortall men (as the Lord saith) to knowe the times and the seasons, which the Lord hath put in his owne will & power: yea, that man cannot comprehende the same by any naturall knowledge, as the trueth it selfe prouveth, saieng:

* All ỹ knowledge of ỹ end of this world quite cut off in man, by the testimonie of Scripture.

* Of that daie or houre no man knoweth, no not the Angels of heauen, nor the Sonne, but the Father: becaufe the day of the Lorde (as the Apoſtle ſaith) ſhall come like a theefe in the night. For when they ſhall ſay peace and quietnes, then ſhall ſudden deſtruction come vpon them, as the ſorrowe of a woman in trauell,

and

and they ſhall not eſcape.

By which words we are warned, that the laſt ruine and ende of this worlde ſhall come ſo ſuddenly vpon men, that when the ſtate of thinges ſeemeth to be amended, and growne from worſſe to better, famine turned into plentie, warre into peace, peſtilence into ſecuritie: then, euen then, in the twinkling of an eie, it ſhall be conſumed with fire. Beholde a ſpectacle in Sodom. And this is the reaſon, as I take it, why the Lord doth exhort vs euerie where to watch, becauſe that as * no man is certeine of the ende of his owne life, ſo much more ignorant and doubtfull of the ende of the whole worlde. Take heed (ſaith our Sauiour) watch and pray, becauſe ye know not when the time ſhall be. For you knowe not when the Lord will come, in the euening, or at midnight, or at the cockcrowing, or in the morning, leaſt when he commeth ſuddenly, he finde you ſleeping.

* An argument or reaſon drawne from the leſſer to the greater.

It is Gods will, that as well the

end

ende of our owne life, as also the end of the world, should be hidden from vs, that we might euermore be carefull thereof, and setting our mindes vpon it, be readie at his comming. For * the suspicion which the Good-man of the house hath of the comming of the theefe, is very profitable, though it keepe him waking, when peraduenture otherwise he woulde fall asleepe. And surely, if it were good for vs to knowe this secret, woulde the Lord haue made such a short answere to his Disciples, when they put out the question to him their Master? For they helde not their peace in the presence of him, but put forth their demande, saieng: Lorde, wilt thou at this time restore the kingdome of Israel? But he spake to them againe, and said, It belongeth not vnto you to know the times, which the Father hath put in his owne power. This answere had they, not asking the question of the houre, or of the day, or of the yeare, but generally of the time.

* An allusion made to the example which Christ himselfe vseth in the Gospell.

Vaine

Vaine therfore are such, séeme they neuer so wise and learned in the eies of the world, which make their vaunt that they know the end of their owne life, & are ⋆ not ashamed to professe, though seduced by signes of birdes flieng, by opinions of the weatherwise, by the doctrines of Magicians, and such like sinister meanes, that they can tell when the world shall be at an ende. But is not these mens labour lost, whiles they goe about to reckon and cast account, how many yeares are to come, before the worlde shall ende? Séeing we haue heard, euen from the mouth of truth it selfe, that it is not in vs, nor for vs to knowe it, and that it passeth our abilitie, whatsoeuer wée are, to atteine to the certeintie of a secrete, which God the father hath reserued vnto himselfe alone.

⋆ The shamelesnes of some which vpó no sure ground will warrant the certeintie of things most vncerteine.

And here I can not sufficiently muse at ⋆ C. Lactantius, and diuerse others not a fewe, men I confesse déepely learned in matters touching the Church, and verie well practised in

⋆ *Lactantius* and others of his opinion reproued, for their precise computations.

in those pointes, that some of them notwithstanding affirme, that foure hundred yeares, some that fiue hundred yeares, and some that a thousand yeares should be accomplished and fulfilled, from the ascension of our Lorde, vntill his last comming at domes day. Wherein they are found false, and out of the way, as verie childzen can tell. And therefore I thinke it not worth paines taking, to declare in this behalfe, vpon what reasons & prowfes each of them build their opinions, both because I haue confuted them alreadie in place conuenient, and also for that they leane wholy to coniectures of mans wit, not bringing in any thing that is vpholden by authoritie of Canonicall scripture.

He (saith S. Augustine) who spake these wordes, * It is not for you to knowe the times, which [illegible] Father hath put in his owne po[illegible] geth all Calculators and [illegible] tants to holde their han[illegible] meddle no further in this m[illegible]

* A notable speach, wherby all Calculators & Reckoners of yeares, therby to come to y knowlege of the worldes end, are controlled.

number of triflers therefore, verie rashe and presumptuous busie bodies, are to be laughed at, or rather to be contemned, a sort of sowlish Heretikes & Scismatikes (I meane) in this our age, which seducing the simple people, dare openly affirme, and teach, both at what time, & in what moment, the end and consummation of this worlde shall be: notwithstanding the voice of the Gospell, which these men haue alwayes in their mouthes, doth prowe the flat contrarie, saieng, Of that day, or of that houre no man can tell, neither the Angels in heauen, nor the Sonne, but the Father, &c.

It shall suffice vs therefore to knowe this, that there is nothing more certeine, than as time passeth away, so this worlde shall perish: and that * nothing is more vncerteine than the time wherein it shall decay. Which ende of the worlde to be at hande, and euen at the dores, not onely by the holy Scriptures is manifest, (for as well the preachings of

* For the Lord as the Scripture testifieth, hath reserued this to his own counsell and secret knowledge.

the Prophets, as the sermons of our saviour Christ haue said, that it shall be shortly,) but also by the signes and wonders which haue gone before it, and appeared to all the world in euerie place, as most assured warnings of the last day, and proclamations (as it were) from God vnto vs, as wee haue alreadie declared by many examples, is most cleere and euident.

Now, after what maner this consummation or end of the world shall be, and what shall become thereof, whereto the glorie and pompe of the same shall growe, who so is disposed to * search the Scriptures shall easily finde. But there are Preachers in the worlde, whose voices agreeing with the cries of the Prophets, tell vs plainly that the ende and ruine of althings will come to passe, and that after a while, painting before our eies the last age of the worlde, as it were wearie and readie to fall. I thinke it not necessarie also, particularly to repeate those things which haue beene foretolde by the Prophets here-

* Search the Scriptures, and be answered.

hereafter to happen, before the ende come vpon vs, considering that I haue omitted none of them in the worke of our * Centuries, whither I referre the Reader for the fuller declaration hereof, intending, God being my guide, with a fewe wordes more, to make an end of this matter.

* Workes and treatises of his owne penning and intituled by the name of *Centuries*.

¶ What all and euerie one of vs *ought to doe, seeing the ende of* this worlde approch.

Chap. 11.

FOrsomuch as it is certeine, after the rehearsall of so manie testimonies worthie of credite, and warranted by the things themselues which are nowe done in the worlde with such confusion and disorder: beside that, very manifest, euen by the signes and wonders which haue appeared both in heauen and in earth, that The most terrible and fearefull day of the Lord is at hande, and the end of this world verie nie, euen at

the doore: we sée that there remaineth nothing else but this, if we regard our owne safetie: namely, * to exhort one another by all meanes that we may, not to abuse the good grace of almightie God, not wilfully to winke, when we sée such great store of light, but to haue our eies open, and to behold the strange sights and wonders, which we haue séene euen within the compasse of our memorie: knowing for a certeintie, that these and such like are as it were proclamations made vnto vs from almightie God, whereby he calleth vs to repentance, and therefore not to be contemned, as nothing pertinent or belonging vnto vs.

*The mutuall seruice & duties required of vs, and thought most conuenient for vs to prosecute in these latter daies of the worlde.

For it is as true as the Gospell, that God is long suffering, exceeding patient, and full of forbearance, doing what he can by these signes and wonders to soften the hardnesse of our heart: and he had rather shew vs the terrors of his iudgements, and the threatnings of his right hand, than laie the same vpon vs in his vengeance.

ance. Let vs not flatter our selues, because we are Christians, therefore God will forgeue vs though we doe not repent. No no; he * spared not the Angels, but when they had transgressed, he thrust them downe into hell: and therefore doubtles he will not spare or forbeare vs in our sins. Againe, let vs not deceiue our selues, supposing peraduenture that such sorrowes as are to come, are not so horrible, as we haue set them out in this behalfe. For God himselfe hath foretold and said it should be so, who neither doeth lie, nor can lie, swearing with an othe, that it should so come to passe: Verily verily I say vnto you, heauen and earth shall passe, but my wordes shall not passe.

*Herein appereth how iust and vnpartiall a iudge God is, in the execution of his punishments.

Neither let vs, to be breefe, cocker our selues too much, & become careles, because the woes wherof we are forwarned will not come yet, it will be long first ere they take effect. For * so did many vse to say of the flood in Noes time, of the fire & brimstone in Lothes time, of the destruction of

*Examples of Gods iudgemẽts powred vpõ vnrepen-

Hieru-

tant people, in the time of their securitie.

Hierusalem in Titus and Vespasians time: all which notwithstanding came to passe, according as they were foretold, euen at such an houre as they were not once thought vpon. Euen so doubtlesse, the calamities whereof wee are admonished in the Gospell shall come, and that suddenly, whiles we thinke all is quiet and at peace. Wherefore Christ himselfe elswhere saith vnto vs, Watch, because the Lord shall come, whiles you thinke not, to iudge the world by fire.

*The latter days are come vpon vs alreadie, as is proued by sundry sound & substantiall reasons.

Nay, if we consider throughly of the matter, * the end and consummation of this worlde is at hand alredie, and that same last day of the Lord, and dreadfull iudgment is at the entrie doore. For hitherto wee haue partly seene, and now likewise do behold strange signes appearing by day, rare wonders by night, in the firmament aboue, in the earth belowe: touching which sightes and visions the Lord saith in the Gospel, that He will not prolong the promise

mise of his comming, as some holde opinion: but being at patience for our sakes, will spare vs in mercie, whom he will not haue perishe, but that all repent and liue.

Placed therefore in this world, ✶ let vs so lead our life, that at the day of our departing, and when our flesh shalbe eaten with wormes in our graues, our soules garnished with faith, and beautified with good workes, may triumph and reioice with almightie God in heauen. Let the destruction of such as we knowe are dead, withdraw and pull vs back from sinne and wicked déedes, let vs be warned by others woes.

✶ Fatherly admonitions, & comfortable counsels for obedient children.

Let vs consider the Sepulchres & Tumbes of the rich and wealthie, or of them whom we haue séene in high place of honor, ✶ what are they now, what were they in times past, what profite haue they by their treasure, what good by the pleasures of this world, what benefite by their séeking after promotions? What remaineth (I pray you) of their personages, but dust

✶ Familiar examples repeated, to put vs in minde of this our mortalitie, & vncertaintie of life in the pilgrimage of this world.

dust and ashes? Doe you not thinke that they themselues, if they were able to speake, would say thus to vs?

* A supposed or imagined speach.

* Alas wretches, what meane you to runne vp and downe from place to place after the vanities of this worlde? Alas why doe you ouerwhelme your selues in the seas of sin and wickednes? Looke vppon our bones, and let your owne greedines greeue you, your owne miserie make you affraid. We were once as you be now: and as we are, so shall you be.

And therefore, to returne thither from whence I haue straied, let vs wey with carefull consideration, and in weieng, let vs tremble at the fearfull end of this world, and hauing the day of our owne death continually before our eies, let vs hasten, as much as we may, to amend our life misled. Let vs not neglect the time, because our good God forbeareth vs vile offenders, and his anger commeth forth but slowly to take vengeance: for this slowneſſe shalbe recompensed with greeuousnes of punishment,

nishment, and his lame legge (if I may so speake) shall neuer leaue, till it haue ouertaken the swift running sinner. This is doubtles, that how much the longer God loketh for amendement at our handes, and we regard it not, so much the more grieuous shall his iudgement be against vs; which to be so, the Scripture by many examples hath not slenderly proued.

Now, if we thinke (which thought be farre from vs) that * it will be long ere the end of this world come, and thereupon euery one of vs set at naught the consideration of our own falles, who are more miserable: Are we not (I beseech you) suddenly smitten with death, and our soules taken out of our bodies, we looking for nothing lesse, whiles we very willingly and in the pleasure of our mindes, are well content to tarrie in this forsaken worlde, and determine with our selues of matters of long continuance? But who are happie? Euen they that alwaies haue before their

* The danger of this cogitation is set forth in a parable of the Gospell, by our Sauiour himselfe, to shew what a shrewd sinne securitie is.

eies, either their owne death, or the ende of this worlde, and that make haſt to be found in a readines when that houre commeth.

Let vs therefore be mindfull one with another, that we walke in the middes of the ſnares of the Diuell, and in conſideration thereof let vs allwaies * be prouided, that whenſoeuer the Lord laieth his commandement vpon vs, being ſet frée from all blottes and blemiſhes of ſinne, wée may enter into his reſt. Let vs not perſuade our ſelues, that the time is long which we haue to weare out in this world. For it may be, that God will call vs vpon ſuch a ſudden, that we ſhall not haue an houres reſpite giuen vs to repent. Alas, let vs remember the words of our Sauiour, ſaieng, Verily verily I ſay vnto you, the houre is come, when all that are in their graues ſhall heare the voice of the Sonne of God, and they which haue done well, ſhall come forth into the reſurrection of life: but they which haue done ill, into the reſurrection

*The furniture which *S. Paul* ſetteth downe by parcels in the 6. chapter to *ỳ Epheſians*, is neceſſarie for euerie Chriſtian in this caſe.

rection of iudgement.

Nowe therefore let vs take our choice, & determine with our selues what to doe in this life, that according to our desertes, we may either reioice with the godly, or be tormented with the wicked worldes without end. * If rewardes will not winne vs to become better, let punishments make vs afraide to ware worse: and if it be not in our power to despise this present world, and to cease from the custome of sinning: yet let vs at the least doe what we can to redresse our selues by righteousnes. If we haue wandered like wantons in our youth, let vs nowe repent and be reformed in our age: and the euill deedes which wee haue done in sinning, let vs renounce and forsake by amending. For beholde how the world, not by litle and litle, but (as I said) altogether beginneth to come to ruine and decay: yea, it hath failed already many waies, and at this present it draweth nearer and nearer to his last destruction: as wee

* Wholesome admonitions, if we haue the grace to followe them: which ỹ Lord God grant vnto vs.

by righteous

haue béen taught by many tokens, al which with one consent agrée vppon that matter: & euery thing that wée sée vanisheth like a clowde, & passeth away like the euening shadow.

Behold the euents of things which were foretold vs long ago by the very truethy it selfe, are nowe in these daies of ours more than apparantly perceiued. * All goodnesse (as wée plainely sée) is taken away and banished, all mischéefe and euill, day by day, doth more and more abound, in such sort & manner, that there is not a man able to open his mouth, and so bold as once to gainesay, that the last times are come vpon vs, considering that the workes & fruites of these dangerous daies are so rife among vs, & in cõtinuall vse & practise. For in the latter daies (saith the Apostle) shall be perillous seasons, and men shall loue themselues, they shall be couetous, high minded, proude, blasphemers, stubburne against their parents, vnthankfull, mischeeuous, void of loue, without peace, faultfinders,

* Manifest proofes of ỹ latter day to be at hand, & neerer than we think. The Lorde God amend vs, that we be not ouerwhelmed in our wickedneſſe and ſinne vppon the ſudden.

ders, accuſers, diſhoneſt, vnkinde, cruell, traitors, froward, ambitious, louers of pleaſures more than of God, hauing a ſhewe in deed of godlines, but yet vtterly denieng the force and power thereof in their life.

Is * not euerie place of the earth (I pray you) full of ſuch men? Doe not all corners of the worlde ſwarme with them, in ſuch maner, that the wordes of the Lorde are more verified in vs of this latter age, than of anie people of olde: ſaieng, All haue gone backe and ſtarted aſide, all are become vnprofitable, there is not one that doth good, no not one? For now doubtleſſe is that houre come, according to the teſtimonie of eternall trueth, wherein Iniquitie doth abounde, and the charitie of a great manie is waxed colde. For which cauſe, the Lord threateneth againſt vs his kindled wrath and indignation, and foretelleth vs by horrible ſignes, ſtrange wonders, marueilous viſions, monſtrous ſhapes, and ſuch like fearefull appearances, as it were

* Very children in compariſon can ſay no leſſe, the iniquitie of theſe our dayes are ſo ſpred through out all places.

were by proclamations made from heauen, that he is comming to iudgement, and admonisheth vs earnestly to repent and amend, still shaking his right hand of reuengement ouer vs, but sparing to smite: telling vs neuertheleſſe, that except we repent, we shall all perish.

And God graunt ✶ that hauing so many warnings, both in heauen and in earth, by the voices and outcries of such strange wonders, we woulde at length shake off slouth, and awake: not setting at naught the soundes of these trumpets, these true proclamations from heauen, & heauie threatnings of God, whereby we are called & compelled to repent. God grant we may so do, to whom be all laude, praise, dominion, power and maiestie now and euermore.

Amen.

* The Authors conclusion of this necessarie treatise, written for the benefite of vs in this age: God giue vs grace well to vse it.

¶ A

a doctrine generall.

¶ A contemplation of wonderfull accidents, and principally of Earthquaks, as well particular as generall, which haue happened in the realmes of England, Ireland, and Scotland, from the time of William Conquerour, to the reigne of our souereigne Ladie and gratious Queene Elizabeth, &c. Also a commemoration of our late generall Earthquake the 6. of April, about 6. of the clocke in the Euening. 1580.

Chap. 12.

HAuing waded thus farre in the due description of Earthquakes, their generation, their instant and consequent operations, and yet not sufficiently persuaded, that this my present and vnpolished treatise will answere the expectation of the Reader, if I leaue it lame and halting vpon one legge: ⋆ I haue determined in this twelfe Chapter, which shalbe the conclusion, to leaue forrein countries and their wonders: and comming néerer home, to offer vnto the view of the inhabitants of this land, the horrible Earthquakes that haue happened

⋆ The determination and purpose of the Translator, in this 12. Chapter, being the conclusion.

happened as well in particular places of this Realme, as generallie through the whole region: that wee may see how the Lorde, from age to age, hath given testimonies to the world of his omnipotencie.

And because admonitions, which consist but in wordes, uttered either by voice, or expressed by penne, prevaile not so much (as were to be wished) in this wicked worlde, as doe *examples, which are liuely representations of the heauie chaunces, whereunto our predecessours haue beene subiect: neither yet the threatnings of God in his wrath, by the mouthes of his Prophets, terrifie the hearts of euill liuers, as do the dreadfull signes and wonders which hee vouchethsafe to giue, as tokens of his hot indignation: herevpon (as for us that we which haue so long liued vnder grace, should become graceless, and vtterly voide of that spirit which shoulde conduct euerie Christian) I haue vndertaken to recapitulate or rehearse vnto you, according to my

*Examples represent vnto vs the good or bad estate of our forefathers.

promise

promise & purpose, the times when, and the places where Earthquakes haue happened, as I find them truly recorded in Chronicles, which I haue searched diligently: to report iustly to the people of this land, that ✶ God hath spoken vnto vs manie yeares past, euen by such meanes as of late he vsed, wherein his long sufferance appeareth, vpon the which I counsell no man ouer boldly to presume, by securitie in sinning, least iudgement and confusion fall vpon him suddenly. And first we will beginne at London the Metropolis of this land, & by degrees of yeares proceede to declare what Earthquakes haue chaunced in other cities and shires of this our natiue countrie.

✶This is not the first time that God hath spoken vnto vs by Earthquakes.

It is recorded in the Scottish Chronicles, that in the reigne of king Eugenius, it rained bloud at Yorke, that in sundrie places trées were blasted, and thereby withered and died: but (O wonder!) that the market place, or rather ✶ Cheapeside in London did open and gape, so that a great

✶Many houses swallowed vp and sunke in Cheapside by a gaping of the earth.

great hole appearing in the earth, manie houſes were ſwallowed vp and ſunke: neither is it to be thought that no harme, in ſuch an exceeding daunger, happened to the inhabitants. Thinke we, the ſame God, who wrought that wonderful worke in this Citie, was not able with the late Earthquake to haue done the like here in London? Yes, yes, his almightineſſe is perpetuall, his will remaineth vnchangeable, & his arme is not ſhortened.

Againe, in the time of king William the Conqueror, in the yeare after the birth of Chriſt 1077. there hapned in March a *generall Earthquake throughout all England: and in Aprill next & immediately following, a terrible blaſing ſtarre appeared to the horror of the beholders. Although this Earthquake now named, ſhooke the foundations of all this land: yet, in ſo much as there is no mention made that it chaunced in other countries, therby we may gather, that being inferiour vnto this

* A generall Earthquake ouer ỹ whole realme of England.

our

our late Earthquake in vniuerſalitie, (for ſo farre as I can vnderſtand, both by trauellers beyond the Seas, and by ſtrangers borne, it is ſuppoſed that it was generall, and that the whole frame of the worlde trembled therewithall, farre greater harmes happening there, than here, the Lord be thanked) it could not import or foreſhew ſuch a plague as this threatneth againſt vs, nor include in it ſo ſecret a meaning. The Lord in mercie deale with his people, for in iudgement none ſhalbe able to abide his preſence.

Againe, in the time of the ſaid king William the Conqueror, in the yeare after the birth of Chriſt 1084. there chanced an Earthquake, which although it was but * particular, yet may it ſéeme to bée ſupernaturall. For, at ſuch time as king William, among all other cruelties executed vpon Engliſh men, pulled downe whole townes, villages, churches, and other buildings, thirtie miles compaſſe, to make thereof a forreſt,

* A particular Earthquake and yet ſupernaturall: the reaſon may be read in the rehearſall of the hiſtorie.

which at this day is called by the name of New forrest, it pleased God, beside the lamentable outcries of afflicted people ringing about the Tyrants eares, to giue a token by the earth, which at that instant shooke and roared, of his indignation against that vnnaturall destroier for his accursed dealing.

As for him, who by his power might presume somewhat further than a priuate man, I thinke he was not so mercilesse a spoiler, but that in this our age there may be founde, millians I feare (I would to God I did lie) which excell him by many degrées. For the worlde is growne vnto this abhomination, in these dayes, that * the craftiest man is counted the wisest, and he that hath most circumuentions in him to ouershoote his brother, is had in estimation. As for simplicitie and plaine dealing, it is so little thought vpon, as if it had neuer béene in the world. No maruell then, though God by vniuersall signes sent throughout all corners

* The craftiest man accounted the wisest, as the worlde goeth nowe a daies.

corners of the earth, foreshewe the sharpnes of his swoorde, wherewith he meaneth to come girded, & wound vs in his wrath, our iniquities are so outragious, so manifold, and detestable.

Againe, in the reigne of King Henrie the first of that name, in Ianuarie, in the yeare of our Lord 1165. there hapned a meruellous Earthquake, in the Isle of Elie, in Northfolke, in Suffolke, and other places, the vehemencie whereof was such, that with the trembling of the same, men had not the power to stand vppon their fæte: buildings also were sore shaken, and steeples so rocked, that the belles knolled therewithall.

And in the reigne of King Henrie the second of that name, at Oxenhale within the Lordship of Derlington, in the yeare of our Lord 1179. the * earth did lift vp it selfe on high like a mightie towre, and continuing so from nine of the clocke in the morning till the euening, it fell downe at length, with a horrible noise: & swallowed

* These examples may be loking glasses for vs, if we had any grace.

lowed vp with the ſudden and vio-lent ſinking of the ſame, left a déepe pit in place thereof, as a witneſſe to the poſteritie of that ſtrange won-der. Theſe documentes or leſſons as they are not vſuall, ſo ought they not negligently to be thought vpon: and therfore, woe to the wicked, that are growne ſo ſenſeles and voide of fée-ling, that no iudgement of God can ſoften their ſtonie hartes.

To procéede in our examples, for we meane to tell you of later Earth quakes, ſome in the daies of our grandfathers, our fathers, and our owne. On Monday the wéeke before Eaſter 1185. in the reigne of the ſaid King Henrie the ſecond, there happe-ned * a generall Earthquake tho-roughout all England, yea ſuch a one, as the like had not bæne heard of in this realme, ſince the beginning of the world. This Earthquake was ſo violent, that ſtones which were couched faſt in the earth, and driuen in with rammars, were remoued out of their places, buildings of lime

* The ſecond general Earth quake that I reade to haue happened in England.

and

and stone ouerturned, houses of timber shaken in shiuers: and among the rest, the great Church of Lincolne was rent from the toppe to the bottome. After this Earthquake there followed a vniuersall Eclipse of the Sunne, and such terrible thunder, lightening and tempestes, that both men and beasts were destroied, houses burned vp, and much harme done very lamentable to report.

Our * Earthquake chanced on Wednesday in Easter weeke, about the same time of the yeare, whereby though the like dangers fortuned not as by the other: yet being more generall, (for the frame of the whole earth, as it is thought, trembled therewith) I may not so boldly as truly affirme, that the like was neuer heard of since the creation. The euents of which Earthquake wee leaue to the secrete counsell of God, to bring to passe by his prouidence, beseeching him to powre into our hearts, the spirit of true repentance, that by conuerting & turning from our

* A breefe note giuen of our Earthquake, 1580. by way of digression.

our wicked waies, wée may escape the plagues which otherwise we are like to feele.

Moreouer, in Scotland, at what time king William surnamed Lion, ware the crowne, from the Twelftide till Februarie, in the yeare of our Lord 1199. there chanced continuall and terrible Earthquakes incessantly day by day: & not onely there, but elsewhere, to the great ruine of many buildings, besides diuerse other inconueniences, which may be presupposed to followe such tremblings. But to come nérer home, in the reigne of king Henrie the third, in the yeare of our Lord 1222. there was * an Earthquake in Warwickshire, a generall thunder throughout the whole realme, a blasing starre, and great dearth of corne, all which plagues concurring and running together, into what perplexities the minds of people were driuen, I leaue to the contemplation of the well aduised reader. Againe, in the reigne of the saide king Henrie the third, there

* A viewe of wonders in Warwikshire & elsewhere.

there happened in diuerſe places of England, and namely about London, in the yeare of our Lord 1247. a terrible Earthquake, wherewith (as in ſuch chaunces is commonly ſeene) houſes went to wracke, &c. A litle before this Earthquake, the ſea, by the ſpace of three moneths together, ceaſſed from ebbing & flowing: and ſhortly after this Earthquake in like manner, ſuch vnſeaſonable weather inſued, that the quarters of the yeare did varie from their naturall & ordinarie courſe, the Springtime vnpleaſant & changed into Winter.

Furthermore, to knit one to another, and ſo to make an end of theſe tragicall reports, in the Weſt countrie, about * Bath and Welles, there was ſuch an Earthquake, that ſome buildings were turned topſie turuie, and ſome ſore ſhaken, the tops ſpecially & vpper partes of ſteeples, turrets, chimnies, &c. came tottering downe: this Earthquake was in the reigne of the ſaid King Henrie the third, in the yeare of our Lord 1248.

* An Earthquake at *Bath* and *Welles* in the Weſt countrie.

D.i. Againe,

Againe, in the reigne of the self same King Henrie the third, in the yeare of our Lord 1250. there happened ✶ an Earthquake at S. Albons, & the quarters there abouts, with a great noise & rumbling vnder the ground as though it had thundered. In which very yeare (a note worthie the marking) euen vpon Christmas day, it thundered and lightened out of measure in Northfolke and Suffolke.

✶ An Earthquake at *S. Albons*, & the quarters there aboutes: also, terrible thunder & lightenings vpon Christmas day, &c.

Here you see, in the reigne of one King foure Earthquaks, particular & generall, wherevnto if I should ad the innumerable wonders that appeared otherwise, the miseries that followed after, and the outragious troubles which were in his daies, I should meddle with a long & a wearisome labour, and lament to behold the calamities which haue fallen vpon this land. Moreouer, I find that in Ireland, in the yeare of our Lord 1266. there chanced an Earthquake which did not a litle hurt to that countrie: & more harme in processe of time did insue therevpon, than

was

was done at the instant. For, besides the present perils, within a while after, the very effects of Earthquakes, and the plagues whereof they are foretokens, fell vppon the people, namely, dearth and mortalitie.

To come a steppe or two forward, in the reigne of King Edward the first of that name, in the yeare of our Lord 1274. * there chanced such an Earthquake in diuers places of England, such terrible lightening and thunder, the vision of a burning Drake, and a blasing Starre, that the people being at their wittes end, thought Domes day to haue beene come vpon them: and the yeare next and immediatly insuing, being 1275. there happened * a generall Earthquake throughout all this realme, wherewith, among other hurts that were done, the Church of S. Michael on the hill without Glastenburie was throwne downe to the ground: not long after which chance, it rained bloud in the countrie of Wales, a bloudie token of bloudie battels,

* An Earthquake with other strange and feareful sightes, to the astonishment of people: *also, a third generall Earthquake ouer all England.

which shortly after followed.

Againe, in the reigne of King Richard the second, in the yeare of our Lord 1382. it is recorded, that in one weeke two Earthquakes happened in sundrie places of this realme, and namely in Kent: the first being so vehement, that it ouerthrewe Churches & other buildings of timber and stone: the second so violent both * vpon land and water, that euen shippes in hauens by knocking one against another, were so bruised, that the repairing of them cost much monie. Thus farre wee haue runne through the reignes of the Kings of this land, and we see still by contemplation, that God hath neuer withheld his hande from working wonders in the worlde. Now let vs marke what Earthquakes haue ben heard, felt and seene of late memorie, euen since the fortunate aduancement of our most gratious souereigne Ladie ELIZABETH, by the grace and prouidence of almightie God, of England, France and Ireland

* An Earthquake & Waterquake, both at one instant.

Ireland Quéene, &c. Gathering by them such necessarie doctrines, as may redound to the benefit of vs all.

In the *time therfore of the great plague, when God with the broome of his iustice swept manie a house in this citie cleane, not leauing so much as an innocent childe aliue, such was his wrath against vs for sinne, when the pestilence was so common and contagious, that in one yeares space there died twentie thousande, three hundred, three score and twelue persons, euen then, beside other crosses, which it pleased God to lay vpon vs, as dearth of victuals, and pouertie, then I say, *an Earthquake happened in diuerse places of this realme, specially in the shires of Lincolne, and Northampton, where (as in such chances we see come to passe) much harme could not chose but be done. Shortly after, in comparison, from the first of December, till the twelfth of the same moneth, it thundered and lightned continually: but on the last day at night so terribly, as no man liuing

* The great plague wherwith this citie of London was lamentably visited.

* A particular Erthquake in the reigne of our gratious Queene Elizabeth.

uing either heard or sawe the like.

O good Lord, what a companie of warnings haue we here iointly running together! The pestilence deuouring vs, pouertie oppressing vs, scarsitie pining vs, Earthquaks affrighting vs, thunder and lightning afflicting vs, besides other signes and wonders which I passe ouer, as *Alarum belles roong in our eares to haue vs take héede, and yet we neuer a whit reformed. Now, to say somewhat of our late Earthquake, which although I haue partly touched here and there, by way of application in the former Chapters, yet some loke peraduenture that I ought to speake thereof principally, aboue the rest: first, because it was but of latè daies, and secondly because it was general, or rather vniuersal, general throughout this realme, vniuersal (I beleue) ouer all the world, whose expectation I will one way or other so satisfie, that they shall want verie little of their contentment. Of my selfe, because I felt nothing, but yet after

*Alarum bels roong in our eares, to toll vs to repentance.

confe-

conference called to mind that I had ſæne ſomething, (namely the quiuering of latteſſe windowes as it were with a winde, for other token I ſaiwe none, this is the plaine trueth, & yet I was abroade, both in fæld and ſtréet at that verie inſtant) I will giue no repoꝛt.

Onely this * I adde, that vpon Wednesday in Easter wéeke, being the 6. of Apꝛil, about 6. of the clocke in the Euening, & in the yeare 1580. this Earthquake happened, the continuance thereof but a moment, and the pꝛesent hurts which it did, as not many, so not verie great, on onely oꝛ two here in London excepted. To pꝛosequute the ſudden effectes therof by particulars, it were labour infinite: beſides this, in conſideration that ſo manie haue alreadie wꝛitten of it, and their repoꝛtes alreadie publiſhed, it were ſuperfluous. Notwithſtanding, because to manie mouthes cannot ſet foꝛth the omnipotencie of God, whoſe maieſtie is ſo great that it filleth all the woꝛlde,

* A generall Erthquake in the reigne of our gratious Queene Elizabeth, &c. committed to memorie, for the inſtruction of our poſteritie.

and

yet no place can comprehend it: that our posteritie, if it please God to prolong their pilgrimage in this life, may tell their offspring what wonders GOD hath wrought in these times, and that he is able, when it is his blessed will, to do greater things among the people and nations of the earth, I will register this wonder.

*A leape from London to other places of this realme, where ỹ Earth quake was forceable.

To * leaue London therefore as needelesse to be named, the falling of chimnies, the cracking of houses, the shaking of windowes, the trembling of tables, the quiuering of chanels, the maruelling of men, the wondering of women, the astonishment of both, the talking of Gods iudgements, the fearing of his vengeance, the suspecting of great daunger, the prophesieng of Domes day, the confessing of sinne, the blaming of all estates, the complaining against pride, the exclaming against enuie, the crieng out against the abuse of the Sabbaoth day, the finding fault with a thousand enormities, (for the peoples mouthes were full of com-

mon

mon places at that instant, but alas that sudden zeale being vehement, could not be permanent, deuotion died when daunger ceased, and ✶ all was counted but a nine daies wonder) the inueieng against diuerse disorders in these daies, the wishing of all well, some saieng Lorde haue mercie vpon vs, some Iesus saue vs, some praieng in the Church, some plaieng in the fieldes, some merrie at home, some sporting abrode, some busie about their affaires, some looking ouer their accountes, some leaping, some dansing, some tumbling, some dawting, some piping, some singing, some bowling, some dicing, some carding, some shooting, some wooing, some surfetting, some sleeping, some eating, some drinking, some ieasting, some gibing, some scoffing, some taunting, some brawling, some fighting, &c. that I ✶thinke if the generall day of iudgement had come vpon vs, as this was but a forewarning of it, we had all beene founde no lesse vnprouided, than were they in Noes

✶ We wonder no longer at Gods worke than whiles we see them present.

✶ Our vnreadinesse if God had come to iudgement, at that instant, when he fraid vs with an Earthquake.

ſtoud, we had all ſtoode in the ſtate of condemnation: and therefore exalt and magnifie Gods mercie, which is aboue all his workes, and endureth from generation to generation.

To be certein of this Earthquake, how farre it was effectuall, to what Countries it ſtretched, what people it amazed, I haue had conference with diuerſe, ſome ſaieng that it was generall, ſome that it was extraordinarie, ſome that it was in Cales, Antwerpe, and Brabant, ſome that it was in ſundrie places of Flanders, ſome that it was in Northfolke, and Suffolke, ſome that it was at the ✶ Iſle of Elie, a ſoile as it were cut off from all the Countrie, by reaſon of waters lieng round about it, and yet comming thither it ſhooke all the townes, and made a ſtone or two of great bigneſſe, to fall from the Minſter: ſome that it was general, ſome that it was ſupernatural, ſome that the like was neuer ſéene, (and I am of that opinion) ſome ſaieng this, and ſome that, according as they were

✶ The Iſle of Elie ſhaken, notwithſtanding § rounde compaſſe of waters about it.

were moued vpō the ſudden chance. Among a number that haue complained what hurts their houſes haue ſuſteined, ſome that ℔℔. poundes, ℔℔℔. poundes, nay an ℂ. poundes will not repaire the ruines of the ſame, I cannot heare of one that lamenting the decay of conſcience, equitie, righteouſneſſe, honeſtie, charitableneſſe, &c. doeth one gōd dēd towarde their reſtitution. A ſtrange ouerſight, or rather a ſenſeleſſe ſecuritie among men.

Here I coulde largely diſcourſe vpon the particular enormities of this our wicked age, as * pride, ambition, couetouſneſſe, extortion, vſurie, diſſention, oppreſſion, iniurie, blaſphemie, ſlander, fornication, briberie, ſubtiltie, euill talking, and worſe walking of all degrees in their calling: but becauſe this point is alreadie touched in place conuenient, and diuerſe diuerſly haue diſcourſed vpon this our late & ſudden Earthquake, whoſe names are rehearſed in the beginning of this booke, one among

* Some crieng ſinnes of England named, by them to iudge the abhomination of the reſidue.

mong all ſufficient to repoꝛt the truth of ſo terrible a trembling, but all iointly, though many, yet too too few, by penne and inke to ſet out ſo maruellous a matter to the woꝛlde, that the hearing of Gods wonderfull woꝛkes might bꝛæde a feare of his heauie iudgements, I conclude with this pꝛaier following.

¶ A praier for repentance, being the onely thing that muſt mitigate the wrath and indignation of God, which how hot and heauie it is, the ſignes and wonders aboue mentioned are forewarnings.

Chap. 13.

* This praier is neceſſarie for euerie priuate houſholder, to vſe with his familie.

O * Almightie God, thou iuſt iudge and ſeuere puniſher of ſinne, which haſt not ſpared thine owne people, being the lot of thine inheritance, but haſt foꝛ their tranſgreſſions executed thy ſharpe and bitter iudgements vpon them, ſomtimes by ſwoꝛde, ſometimes by famine, ſomtimes by peſtilence, ſometimes

times by captiuitie, according as it pleased thée, vnder whose rod of correction they often lay groning, we the sinfull people of this realme of England, perceiuing by most apparant tokens, that thou art highly displeased with vs, and by the remembrance of thy manifold visitations in times past called to an acknowledgment and confession of our sinnes, our vile sinnes, our abhominable sinnes, our damnable sinnes, beséech thée with all submission to haue mercie vpon vs, and not to procéede in iudgement against vs: for alas we are then vtterly vndone.

We are not able to answere in our owne behalfe * for the least offence which wée haue committed, there is no pleading before thy Maiestie for our excuse, thou wilt admit no shift, thou wilt allowe no proofe, whereby to maintaine our owne cause: for thou art righteous in thy iudgements, vncorrupt in thy procéedings and vnuariable in pronouncing sentence. Lo (most mercifull Father) wée

* We cannot excuse the least sinne y we haue committed.

wée wretches * subiect vnto death & damnation through sinne, fall prostrate before thy face, and being penitent and heauie for our misdéedes, most humbly beséech thée to be fauourable vnto vs, and vpon triall of our amendement by the assistance of thy spirit, to withdraw the whippe of thy wrath, wherewith thou forewarnest vs we are like to be scourged. Wée haue kicked vp the héele against thée, like vnbroken Coltes, the Dre hath knowne his maisters stall, and the Asse his owners cribbe, we haue not regarded thy waie, but farre inferiour vnto them in due performance of seruice, haue neglected all care of obedience to thy Maiestie.

* For the reward of sinne, as *S. Paule* saith, is death, and except that Gods mercie set in foote, eternall damnation.

Our * vnthankfulnesse (O Lord we confesse) is wonderfull, our contempt vnmeasurable, and our securitie monstruous: neuertheless, thou that hast power to renew our secret cogitations and thoughts, to make that streight which is crooked, the hard soft, the rough smooth, the sowre sweéte, the sicke sound, the dead aliue,

* Here would be reckoned vp all such sinnes, as our owne consciences cast before vs, with a set purpose to amend.

liue, vouchsafe to turne this ingratitude, and vnthankfulnes of ours, into the contrarie vertue: our contempt into obedience, our securitie into carefulnes, that seeing the signs of thy wrath and indignation kindled to consume vs, we may be sorie for our sinnes and be saued.

It is not ⋆ Adrammelech nor Anammelech, whome we haue offended: it is not Ashima nor Ashtaroth, whome we haue dishonored: it is not Baalim nor Chemosh, whome wee haue prouoked: it is not Dagon nor Milcom, whome we haue despised: it is not Molech nor Nergal, whome we haue forsaken: it is not Nibhaz nor Nisroch, whom we haue contemned: it is not Succot-benoth nor Tartak, whome we haue renounced: finally, it is not any abhomination of the idolatrous Gentiles, whom wee haue displeased: we abhorre and vtterly detest all such fornication and vncleannesse of the Heathen. But it is thou (O almightie GOD, whose seate is the Heauen, and whose foote-

stoole

⋆ The names of the idolatrous Gods, whome the superstitious *Gentiles* worshipped.

ſtole the earth) againſt whome wée haue tranſgreſſed: thy lawes wée haue violated, and not liued within the compaſſe of thy cõmandements.

Our ⋆ bodies wée haue defiled with the filthines of concupiſcence, & euery member and part of it hath béene accéſſarie to the committing of many an outragious ſinne: our very ſouls alſo (O Lord) we confeſſe, are defaced, and haue loſt their glorie through the ſtaines of our infinite tranſgreſſions: ſo that both within and without we are polluted, poiſoned, and like to periſhe, except the Mithridatum of thy mercy, which is a preſent & ſouereigne ſalue againſt all ſores, preſerue vs from this peril.

* This confeſſion muſt be made with a zeale and feruencie of ſpirit.

Thou (O moſt mercifull Father) as tendering the eſtate of vs thy children, haſt vouchedſafe by ſundrie ſignes and wonders, as foretokens of thy plagues prepared for our puniſhment, to call vs to repentance. Our ⋆ forefathers haue not wanted theſe warnings, and we are not without them, ſo meruellous is thy mercie.

* The mercie of God hath ſhewed it ſelf by ſundrie ſignes to all ages.

mercie. From Heauen thou vouchsafedst to visit vs, and hast commanded the earth to call vpon vs: visions of fire haue declared thy iudgements, blasing Starres thine indignation, mortall plagues thy vengeance. Our progenitors haue lien groning vnder the yearks of thy sharpe rod, that we their posteritie, by their chastisement might be drawne to amendement.

O the vnmeasurable mercie of thée our almightie God! O thy long sufferance! O thy fatherly kindnes! O thy vnspeakable pitie & patience! Thou * hast forborne vs euen in our wilfull offences, and hast spared vs when we deserued iustly to be smitten. Thou hast powred plentie vpon vs, and prolonged our peace, and yet (vngratious children) we will not obey thy voice. O Lord, beare with our imbecillitie (we beseech thée,) for thou knowest we are but dust and ashes, fraile and feeble, vnconstant and variable, corrupt and mortall. It is not in vs to direct our owne

*It is the mercie of God & his long sufferance, that we haue not been destroied in our sinnes.

waies, but the working of thy spirit in vs: and therfore we acknowledge our owne vilenesse, and falling flat before the throne of thy presence submit our selues, both bodies & soules, to thy good pleasure and will.

O Lorde looke vpon our humilitie, behold our submission, regard our heauines, despise not our contrition, hearken to our praiers, and ponder our supplications, which we powre forth before the throne of thine incomprehensible Maiestie. And though * wee haue béene starte backes, though we haue béene stubberne, though we haue béene rebellious, though we haue béene mercyles, though we haue béene couetous, though we haue béene murtherers, though we haue béene deceiuers, though we haue béene hypocrites, though we haue béene contemners, though we haue béene liers, though we haue béene blasphemers, though we haue béene riotters, though we haue bene wantons, though we haue béene dronkards, though we haue béene

*Our offences and misdeedes are more than the háires of our heades.

béene irreligious: finally, though we haue béene neuer so bad (as we cannot bragge of one sparkle of good in this lumpe of fraile flesh) yet we beséech thée to cast an eie vpon our accursed case, and vouchsafe to raise in vs the vertue of repentance, of true and vnfeigned repentance, of sincere and hartie repentance, of Christian and perfect repentance: that we may sobbe & sigh at the sight of our sins, which are so many & so grieuous, that the remembrance of them striketh vs downe into desperation, vnlesse thy mercie shine from Heauen vpon vs sinners sore distressed, and minister due consolation.

O Lorde * God most mightie, most gratious, most bountifull, most righteous, the giuer of all good gifts, the welspring of all felicitie, the treasure of euerlasting blessednes, create in vs a new heart, and plant in vs a right spirit, reforme that which is amisse in vs, and make vs that are carnall spirituall: lighten our minds with the lampe of thy grace, that we

* God must be heartily praied vnto, for in him it resteth onely to reforme all disorders in vs: who of our selues are able to do nothing that is good.

may through repentance, which we most humbly beséech thée to establish in our harts, forsake our former conuersation, and beginne to lead a new life, both we & our families, wiues, children, and seruants, endeuouring by the good gouernement of thy spirit, to bridle the wildnesse of our wandering desires, that they excéede not the limites of thy lawe: to amend our manners, to put off our olde disguised garment of vncleannesse, and to cloth our selues with a suite of new raiment, namely, of regeneration: whereby * being renewed, we may honour thée our Lord GOD almightie, Christ thy Sonne equall with thée in deitie, and thé holie Ghost the thirde person in Trinitie: obey our gouernours, reuerence thy preachers, loue our neighbours, succour the comfortles, helpe the widowes, maintaine the orphanes, offer no wrong, but deale iustly in all our affaires: that by our conuersation thus reformed, we may be reconciled vnto thée (O our good

God)

* The meanes and waies to be reconciled vnto God, out of whose fauour and loue we are fallen.

God) againe, and escape the plagues which thou hast denounced against vs, by strange signes and wonders.

We are fraile, fleshly, corrupt, sinfull, and without the assistance of thy spirit vnable to bring forth the fruits of the Gospell. In consideration whereof, we craue at thy handes (O heauenly father) the gift of thy grace, which may sanctifie our soules, and purifie our bodies, that both our soules and bodies may be made acceptable and swéete smelling sacrifices, to offer vnto thy diuine Maiestie. Put away from vs, by the *fruitfull preaching of thy worde, all kind of enormities vnséemely for our vocation: and (as nothing is vnpossible vnto thée) vouchsafe that this our age vpon whome the endes of the worlde are warranted by vndoubted forewarnings to be come, may sée those happie daies, which haue béene prophesied by the mouths of thy messengers: that the Wolfe should dwell with the Lambe, and the Leoparde lie with the Kid: the Lion and the Calfe

*For the word of God, beside temporall blessinges which it bringeth to them that follow it in life & conuersation, is the sauour of life vnto life, &c.

Calfe kéepe together, the Cow and the Beare be at agréement: the sucking Infant play vpon the hole of the Aspe, and the wained Childe put his hande into the Cockatrice nest: that thy spirit reforming vs, and knitting our hearts with the knot of mutual charitie, we may liue in loue without dissembling, & fauour ech other without grudging, casting off all cruell affections, which transforme men into monsters, in whome thou (O God) hast vouchsafed to expresse the image of thy Maiestie.

The end of all is this, which we beséech thée (O mercifull father) to establish in vs: namely, *the fearing of thy name, and the kéeping of thy commandements: for herevpon dependeth the whole dutie of man: knowing that thou (O Lorde) wilt bring euery worke vnto iudgement, and euerie secrete thing, euen our verie thought, whether it be good or euill, to account.

*For in these two pointes consisteth the summe of the lawe, and so by sequele the fruition and enioieng of euerlasting life.

These blessings we beséech thée (O gratious God) grant vs, with the increase

creasse of thy loue and fauour, for his sake in whom thou art well pleased, Iesus Christ the iust, to whome with thée (O Father) and the holie Ghost, thrée persons, and one immortall, inuisible, incomprehensible, & only wise God, be all laude, praise, honour, power, maiestie, and dominion, world without ende.

Amen.

Giue GOD the glorie.

FINIS.

1580.

¶ Imprinted at London by
Henrie Denham, dwelling
in Pater noſter rowe at the
ſigne of the Starre.